THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

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THE

SECOND ANNIVERSARY OF THE SOCIETY,

AND THE

ANNUAL REPORT.

We give up the pages of this number to the Annual Report, and to a notice of the proceedings connected with the Second Anniversary of the Society, under the conviction that we can lay before our readers nothing more important. We beg that the Report, as well as the account of the Annual Meeting, may be read with attention; for it gives in a few pages a clear and full view of the operations of the Society during the past year. We think that by the time they have reached the closing page, our readers will have come to the conclusion that the directors and friends of the Society have good reason to be thankful for the goodness of our Heavenly Father to the Society during the last year, and for the encouraging prospect which lies before it. May a very large portion of that "wisdom which cometh from above" be imparted to the Board, that the affairs of the Society may be so managed during the coming year, that its prosperity may be uninterrupted and greatly augmented, and the glorious work which it seeks to promote greatly advanced.

REV. DR. WILLIAMS' SERMON.

The Sermon before the Society was preached this year by the Rev. W. R. Williams, D. D. of the Baptist Church, on the Sabbath evening, (May 4th,) immediately preceding the Annual Meeting. It was an able and eloquent discourse; and though its delivery required more than an hour and a half, it was heard to the end with marked and delighted attention. Never have we heard a sermon that was better adapted to the occasion, or one that was clothed in more appropriate and beautiful language. The Board, on the day following, passed a unanimous vote of thanks to the preacher, and re-

quested that he would repeat it in this city and elsewhere, and then furnish them with a copy for publication. It merits a very wide circulation. The synopsis of it which we subjoin is taken from the *Tribune*, and *Evangelist*, and is by far the best which we have seen. It gives, however, but an imperfect idea of the riches of the discourse—of its powerful argument, its historical research, and its great purity and beauty of style, so eminently classical.

The subject of the Rev. W. R. Williams' discourse was "The Spirit's presence a pledge of Victory," and the text was taken from parts of the 6th and 7th verses of the 4th chapter of Zachariah, as follows

"Not by might, nor by power, but by my Spirit, saith the LORD of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

If Rome has been this year true to her ancient usages, it is but two brief weeks since the Cathedral of St. Peter, the most magnificent of Christian sanctuaries, witnessed the most imposing ceremonial of her gorgeous ritual. On Easter Sunday, the greatest festival of her ecclesiastical year, the Pope is accustomed to pronounce from the lofty balcony surmounting the main entrance to St. Peter's, his benediction on the kneeling thousands—the residents of the city, the Pontifical soldiery and the strangers, the pilgrims of religion or of curiosity, or art; travelers from Europe and America, who are congregated in the vast area before that majestic structure. As he ceases to speak, trumpets and drums take up their burden of gratulation, the bells of the great Cathedral send forth their peals of joyous clangor, and the cannon of St. Angelo announce to the earth that it has been blessed of Heaven's Vicegerent. And if the Pope of Rome be indeed the Head of the Church—if he fill, indeed, the seat, and wear the seal of earth's Redeemer, it is glad tidings to the nations that they have thus, together with Rome, received his potent of invocation of the Divine favor, and his assurance of Divine guardianship.

The Society whose Anniversary we commemorate dares to dispute the claims of that Church as a most irreverent usurpation. We hear in her imposing utterances but the voice of Antichrist, who with a mouth speaking great things, and, "as GOD, sitteth in the temple of GOD, showing himself that he is GOD." The Eternal and Imperial City herself, if not kept down by foreign bayonets, would to-day reject that benediction as a malediction.

But we are pointed to the wide sway of Romanism, and told that the Reformation is a wave that has spent itself, and that the facts and omens are all in favor of the One Church, unchanging and infallible—the Church of Rome. We do not stand up to defend all that calls itself Protestantism. If any such deny the essential deity or true atonement of CHRIST, we reject them. We hold the inspiration of Scripture as firmly as did Rome in her best days. We hold the doctrine of divine authority in religion more stubbornly and more purely than Rome; for she allows controlling power to man—man in synods or councils, man on the Papal throne—which we ascribe to GOD alone. The eye in recognising the sunbeam, does not make the sunbeam; neither does the human mind, in accepting the truth, make or establish that truth. We allow that fallen reason needs a Divine Guide. This guide Rome finds

in Peter's successors; we go to Peter's Master. Let Rome resort to the voice of flesh and blood; we resort to the Father, yet living and able to teach us all things.

Romanism is a visible church, and is bound to preserve that claim and character. Protestantism is not a visible church at all. Many Protestants recognise no visible church beyond a single worshipping congregation. We admit the one catholic church of CHRIST; but that is invisible: of every age, it matters not of what nation, or of what denomination—the wheat of all our chaff, and, we add to the devout Romanist, the wheat of all your chaff. Having considered the true state of the field, and the agencies on which the result is to depend, the question between Protestantism and Romanism is narrowed down to this: Which one of the opposing systems is most sure of enjoying the aid and presence of the Spirit of GOD? That Rome is not fitted to enjoy this aid may be seen from several considerations.

1. GOD's Spirit is not likely to separate Himself from His own Word. Yet, of 150 versions of the word of GOD, how few have come from Rome, and how resolutely has Rome curtailed and repressed the circulation of GOD's word? We know how fatally men may pervert Scripture. But so do they pervert speech, and light, and reason, and life. Shall these, therefore, be given up? The sword of the Spirit is the Word of GOD; and yet, to avoid the dangers of a misuse of that heavenly weapon, Rome would have all the hosts of GOD at once disarm themselves. If CHRIST had put himself under sacerdotal care, would Annas and Caiaphas have given forth the Sermon on the Mount? That he spoke openly in the ears of the people is conclusive proof of the freedom of his word. The Almighty Spirit was the Creator of the natural world, and He is the renovator of the moral world.

2. Another consideration is liberty. Where the Spirit of the LORD is, there is liberty. We allow it is primarily spiritual freedom—liberty of soul. But we maintain that it includes, in general, personal freedom. Wherever there is a whole community enjoying freedom of soul, there is also the freedom of law and of life, of individual action, and of searching the Scriptures. But Rome has ever been the patron of despotism in every form, and in every land where her influence is extended. She established the Inquisition; she flattered the Bourbons of France and Spain to overthrow the liberty of their subjects; she denounces the Liberty of the Press and the Liberty of Conscience. The immediate predecessor of the reigning pontiff most strenuously denounced the Liberty of the Press, the Liberty of Conscience, and the Liberty of Opinion. This petrifaction of despotism cannot lead to the self-emancipation of Europe. The Declaration of Independence cannot be submitted to the keeping or the interpretation of Rome. If where the Spirit of the LORD is there is liberty, are we likely to find the Spirit of the LORD permanently to work where there is no liberty?

3. Another test of the presence of the Spirit of the LORD is holiness. Rome claims to be holy. But look at her influence in the dark ages, and see what Rome has to do with holiness. In idolatry, that sin which GOD especially denounces and abhors, how have her temptations and witcheries, and provocations, abounded! Even the statues of old Paganism have been retained, with but a change of name. The very image which the old Roman kissed as Jupiter, the modern Roman kisses with like faith and similar right as the representative of Peter. The Syrian Ashtaroth gave place to the Grecian Venus, and the Grecian Venus yields her honors and pre-

rogatives to the Virgin Mary, or Mary Magdalen. And if one could see gathered, as Heaven sees them, all the delusions of hope misplaced, all the miseries of souls deceived and destroyed, in connection with such practices, and such rites, and such creeds, would not each pilaster and statue of the edifice seem to drop with the blood of betrayed souls; and would not the curse of the Second Death seem rising before us to becloud and encrust each masterpiece of Raphael's pencil, or Michael Angelo's art? The beauty of art may be there, but not the beauty of holiness. Holiness! Would you seek it there? Look abroad! Contrast the morals of Protestant Scotland and England with those of Catholic Italy, and Spain, and France, and then ask if Rome's holiness is likely to procure for her the protection—the aid of the HOLY SPIRIT.

4. Another criterion of the presence of the Spirit of GOD is found in the answer to this question: Is it a religion of money? Are its privileges to be bought? Does it traffic in what it calls salvation? We use money to advance the kingdom of CHRIST, but we do not sell the gifts of GOD. Rome has shamelessly done it. Evangelical religion teaches a valuation that is all of grace. Rome sells hopes for the living and peace for the dead, for money, according to an established tariff of prices. Will the Spirit of GOD alight on the banner of Simony?

He charged it upon Rome that she has been the great patron author of skepticism in Europe. Infidelity even occupies the pulpits of Rome, in Spanish America and elsewhere.

After briefly contrasting the results of Protestant and Papal Missions, the preacher touched on the question whether Protestantism is declining in countries once and long Protestant. He contrasted the condition and prospects of Popery in England under the restored Stuarts; enumerating the Drydens, and Christines, and the Turennes, among the converts from Protestantism. Then was the day of hope for Rome. But History wrote the issue. Does she hope to prevail on the Anglo-Saxon race to surrender all their literature, all their heroes, all their political institutions, to take Dominic for Howard, and exchange a Cromwell for an Alexander? He spoke of the Tractarian movement in England as having originated perhaps in the increased zeal of some high churchmen. But granting it ten-fold more extent and power than it has achieved, let it involve the whole mass of the nobility, it can never move the masses of the Anglo-Saxon race. Should Queen Victoria come under its influence, imitate even the tyranny of the bloody Mary, she would only become, like James II, the last sovereign of her race. Shall we tremble for our own country? Why did not Rome hold this continent when she had her hands upon it in the palmy days of France and Spain? But it is said that though the Anglo-Saxons and the Teutonic races may be and remain Protestants, that the Celtic races are and will remain Catholic. But where are there better Protestants than the Celts of Wales, and the Celtic descendants of the grim Covenanters of Scotland? The Galatians to whom Paul wrote his epistles were Celts, and they were not Romanists. GOD's Spirit cannot be with Pontifical Rome. Should she carry every cabinet and every college in Europe, we fall back upon the Spirit of GOD, and say with the prophet: "Not by your numbers, not by your armies, not by your literature, not by might or by power, but by my Spirit, saith the LORD. Who art thou? O great mountain, before Zerubbabel thou shalt become a plain."

THE ANNUAL MEETING.

The Second Annual Meeting of the Society was held in the Broadway Tabernacle, May 6th, at ten o'clock, A. M. and was well attended. A large number of ministers of the Gospel and other friends, of various denominations, were present, and greatly interested in the proceedings.

The President, the Rev. Thomas De Witt, D. D. was in the chair, and the meeting was opened with prayer by the Rev. John Chambers, of Philadelphia, and the singing of the 117th Psalm.

The following is an abstract of the Treasurer's Report, by the Rev. Dr. Fairchild:

RECEIPTS.

Balance from old account,	$235 28
Cash received from donations, &c.	45,942 64
Received from members and others, in anticipation of assets,	10,087 90
	$56,265 82

EXPENDITURES.

Salaries paid Corresponding Secretary and agents,	$8,900 00
Do. do. Missionaries, for mission stations, rents, &c.	33,933 22
Amount paid for printing paper, publishing books, &c.	8,577 55
Amount paid for the Portuguese,	1,766 23
Rent of depository, clerk hire, and sundries,	2,092 12
Balance in cash,	996 70
	$56,265 82

The Corresponding Secretary then read the Annual Report of the Board, which the reader will find subjoined to the proceedings of the Annual Meeting. The usual motion to accept the reports, and refer them to the Board for publication, was made by the Rev. R. S. Crampton, of Rochester, New-York.

The Rev. Dr. Hague, of the Baptist Church, Newark, New Jersey, proposed the following resolution:

"*Resolved*, That the American and Foreign Christian Union, in regard to the objects which it proposes to accomplish, its modes of action, and the wants of the times, forcibly commends itself to the favor and coöperation of all the friends of evangelical religion."

That resolution, Dr. H. remarked, was suggested by a fact like this. An intelligent man, a German, a Lutheran, and a rationalist, was overheard asking who compose the American and Foreign Christian Union. Is it a union of Presbyterians? No. Is it a union of Baptists and Methodists? No. Is it a union of all who are opposed to the Roman Catholic Church? No; it is not a union of any one of these denominations especially, nor yet of all

who are opposed to the Papal Church—for many oppose that Church who are not coöperating with this Society.

Who then are the friends and supporters of this Society? The answer was, the friends of evangelical religion. And who are they? Are they *Methodists?* The German took his definition of evangelical denominations probably from Sydney Smith, whose works were in his course of reading.

That conversation suggested the proposition in the resolution, and it may be briefly said the friends of this Society are the friends of evangelical religion, and they are the enemies of every false and corrupt religion, whatever may be its name.

The term "evangelical religion," used in the resolution, is but a modern form to express an ancient idea, such as Paul had when he spoke of "our Gospel," and "the faith once delivered to the saints." It is a system which is dear to all who feel the love of CHRIST in their hearts. Some are perplexed by the term "evangelical religion," as if it were a mere vagary of the fancy; but reflection will show any one that a mere vagary could not be such a spring of action as this has proved itself.

It is a principle which breathed itself into the writings of the Quaker Gurney, and his sister, Mrs. Fry; into the heart of Thomas Scott, of the Episcopal Church, whose writings are more read out of his own church than in it; into Wilberforce, Chalmers, D'Aubigné, Knapp, Schmucker, Dwight, Robert Newton, John Summerfield, Pascal, the Moravians, Bunyan, Beddome, Stennett, and Andrew Fuller. Wherever it exists it forms a tie which is stronger than any mere denominational bond, and led the learned Dr. Owen to reply to His Majesty, who said to him: "Dr. Owen, I wonder that you can be willing to go to a barn to hear a tinker preach!" (alluding to John Bunyan.) "May it please your Majesty, could I but preach like the tinker, I would be willing to renounce all my learning."

This tie of fellow-feeling led Tillotson, afterwards Archbishop of Canterbury, to visit John Goswell, an humble Baptist preacher; and Robert Hall to love communion with some of the poorest but most pious souls in England—so poor that, in order not to burden them, he was accustomed to take his tea with him in his pocket.

How shall we define evangelical religion? I will answer, sift out all the errors of Rationalistic religion on the one hand, and what may be called Sacramental religion on the other, and what is left will be the evangelical religion of the New Testament.

By a rationalistic religion I mean one which a man draws for himself. When a revelation is made, it is the province of reason to sit at her feet, and listen to testimony which cannot be drawn from any of the institutions of reason, or any of her mere deductions. But rationalism leaves the place of the learner, and arrogantly assumes to teach GOD.

There are two distinct classes of propositions in the New Testament. The one appeals to reason, and embraces the maxims of intuition; the other embraces testimony, over which the intuition has no more cognizance than of facts now transpiring in China. If a man should say to me, two and two make four, I would say, I believe that; not because you said it, but because I knew it before. This is the very position which rationalism assumes.

It is very clear that men who hold these views can have no sympathy with us.

But I have mentioned sacramental religion. The LORD JESUS CHRIST instituted two sacraments—Baptism and the LORD'S Supper. They were simple, and meant to be as symbols, shadowing forth the great facts at the foundation of the Gospel. In time, however, men began to esteem them as the media through which supernatural grace was infused into the soul; and men were led to trust in the form rather than in the power—in the shadow rather than in the substance; in the water, the bread and the wine, rather than in the atonement which CHRIST had made in his death. And when this became the energy of the church, that church began to crush humanity, and darken and destroy souls.

But evangelical religion teaches the soul polluted with sin, and condemned to death, to look away from all these things to CHRIST himself, as the Redeemer, and the only Redeemer.

We know very well that all men must have some religion. There is rationalistic religion, which derives all its teachings from reason; there is sacramental religion, which, whether it bears the Papal or Protestant impress, trusts altogether in the form; and he who adopts either of these turns away from CHRIST.

Dr. H. then satisfactorily showed that this organization is necessary, and that it is better adapted to accomplish its object than through mere denominational organizations.

His remarks were listened to with great pleasure.

Rev. Dr. Chambers, with some forcible and large-hearted remarks, seconded the resolution. He saw the words CHRIST and him crucified stamped on this Society, and he pledged his influence and coöperation to aid in accomplishing its designs. He desired to take away every false idea as associated with masses, sacraments, candles, &c. and to take souls from under the power of the priesthood teaching such things, and place them under the influence of such minds as Paul.

The Rev. Mr. Welch, of the Methodist Episcopal Church, and a Missionary of the Society, submitted the following resolution:

"*Resolved*, That the enlargement of the Society's Domestic Operations, and the success that has attended its labors in this department during the last year, are grati-

fying evidences of the Divine favor resting upon it, which call for devout gratitude on the part of all its friends."

Placing his hand on the Bible, said he—I am an Irishman, and I never saw that blessed book until I was nineteen years old. I was born, baptized and educated in the Catholic Church, and remained in it until I was thirty-three years old; and now it is my desire to lead others to the same light which cheers my heart. The Bible has been more opposed than any other book, yet it is now spreading with the velocity of lightning.

As a missionary in Philadelphia, he once left a Testament with a poor woman; but her priest coming in shortly after, took it from her. Some weeks after, Mr. W. again called, and inquired about the book; and learning its fate, wrote his name in another one, and said: "Here, I will *lend* you this book, and if the priest takes this away, I will call on him for the pay." On this condition he distributed several Testaments, writing his own name in them, and *lending* them.

A servant girl was in a family where he stayed, and he tried to induce her to take a Testament, but she refused, saying that Protestants did not have the Bible correct. "In what is it incorrect?" "It says nothing about the Virgin Mary." "Yes, it does;" and Mr. W. read the first chapter of Luke. Said she, "That is a Catholic Testament." Mr. W. settled the matter by handing her the Testament, and telling her to carry it to the priest, and ask him about the matter. In a short time she came back, but he could not get a word from her. "Ah," says he, "I know how it is; the priest has locked up your mouth, and won't let you speak to me." And it was even so; and in a very short time, at the order of the priest, she left the family entirely.

Mr. W. related other thrilling incidents, which we cannot sketch. His address produced a happy impression on the audience.

Dr. Kennaday, of the Methodist Episcopal Church, seconded the resolution without remark.

The congregation then united in singing, to Old Hundred, the Hymn—

"Let everlasting glories crown
"Thy head, my SAVIOUR and my LORD," &c.

The Rev. R. S. Storrs, Jun. of the Congregational Church, Brooklyn, then read the following resolutions:

"*Resolved*, That American Christians are specially called to oppose Romanism, as involving a system of religious doctrine, profound and comprehensive, yet thoroughly erroneous.

"*Resolved*, That the present condition of the Papal countries of Europe, and of our own hemisphere, socially and religiously considered, and the facilities of diffusing Evangelical Truth among them, are indications highly favorable to future success,

and should animate the zeal, encourage the hearts, and greatly augment the exertions of American Christians in their behalf."

Mr. Storrs remarked that Dr. Hague's course of thought fell in with his own convictions, which are becoming more and more extensively considered, as the community is aroused to feel on the subjects associated with Christianity. The gentleman, (Dr. H.) had alluded to what he was pleased to call a Sacramental religion, consisting in forms and ceremonies. It is against this system in particular that we are called to contend, a system which has gradually brought the millions of its advocates under the control of the priests, who in their turn are controlled by a hierarchy, and this is controlled by one mind, so that its levers and springs move with surprising ease, accuracy, and strength.

And yet when we examine its character and review its history, when we look at its aim and the energy put forth to realize that aim, we wonder that the very hills of this country, wet with the blood of the Revolution, and the spirit of liberty inherited from our forefathers, do not rise to repel such a system in its attempts on us. We would suppose that a country with such fathers and such institutions would rise and resist, but this is not our way. We do things after a different fashion.

We have been too prone to consider this system against which we contend, as one altogether made up of superstitious doctrines and rites, which we might easily put down. That there is something in it to fascinate, is evident from the defections which have taken place in the English and American Episcopal churches. We must declare that as a system it is comprehensive and symmetric, but untrue, and unscriptural. This is a fair though brief statement.

The Romish system may be thus analyzed. It takes for granted, that in the fall, Adam lost certain supernatural powers which he derived from his Creator, and that the object of the Divinity incarnate, was to infuse into the soul those powers and influences which he had lost in the fall. The SAVIOUR gave this power to the apostles, and they handed it down to their rightful successors, so that all embraced in the Church thus favored, would in a supernatural way, altogether aside from their own agency, receive that restorative power which would make them as though they had not been fallen beings. The grace which produces such wonders must come through this channel, and can come in no other.

This is the genuine system of Popery, and from this will be found to spring all their doctrines. This infuses itself into every doctrine and rite of the Church. It is like the Alleghanies; there is a main range, and every spur and lesser range is but a part of the same great chain. Thus their doctrine of the Eucharist is changed from a mere symbol into the barbaric rite of eating the real body of CHRIST, and drinking the real blood of CHRIST. It becomes the organized communication of infusing of itself supernatural grace into every participant. The same is true of the doctrine that out of the Church there is no salvation. If there is but one channel of communicating supernatural grace into the heart, then of course, he who does not receive this must be lost.

We see the same in their notion of baptism. A Protestant minister who is about to baptize a child—here Mr. S. gracefully begged pardon of his Baptist brother, Dr. H. but amusingly asseverated his own belief and practice of that rite, and said he baptized last Sabbath six charming children in his own church—he comes as one

who does not administer the rite as though it were a saving rite, but as remembering the covenant of GOD with his children, and as depending not only on GOD's Spirit, but on the effects of a proper training, according to GOD's own appointment.

Mr. S. here went into a beautiful analysis of the way in which a Romanist priest administers the rite of infant baptism. He is clothed in a particular robe; he puts dust and spittal on the child's ear, salt on his tongue, &c. &c. To us these may seem absurd, but to one educated into the main doctrine already described, they are alike beautiful and imposing. This and other illustrations serve to show how this system takes man, throwing the light of its main doctrine on his fall, illuminates the history of the race, and projects its light even into the future world.

As for defections to Rome, we must not regard all as weak or wicked, or both, who go there. Strong and earnest minds, minds in love with the beautiful in poesy, *may* go there in the hope of meeting CHRIST more nearly. This may almost be asserted as a fact. Therefore, in contending with this system, we must show that it is entirely *theory*—that it has no *life*. CHRIST pronounced the condemnation of this theory, which depends so much on outward rites and show, when he said, "Blessed are they which have not seen, and yet have believed." We must show wherein it is weak, and wherein it has ruined those who have come under its power; that while in former ages it has done some valuable things, it is false and unreal. We must show to the world Spain, once so chivalrous, learned, poetical, and rich, and Spain now; we must show France, which has been in her hands a thousand years, yet now a nation without a religion.

In conclusion, we must pray down this system by going to GOD. Its end draweth nigh. Not long since, in looking at that great painting, the Martyrdom of Huss, I was struck with the evident discontent of the peasantry, and with the light which seemed breaking in upon the martyr from the clouds. It seemed as if the smile of GOD were beaming light on him. This is a figure of facts. There is a growing discontent in the minds of the people, and increasing evidence of GOD's blessing and smile on all the attempts to enlighten them. The end draweth nigh, and oh, how much joy that thought gives!

We can give but a naked abstract of this admirable speech.

Dr. Eddy, of Newark, seconded the resolution without remark.

Rev. Mr. Pilatte, from Paris, was presented to the audience as the delegate from the Evangelical Society, and greatly interested the audience for some length of time. The only thing he could find fault with in the brother's speech was its being too short. Mr. P. expressed the salutations of the Society in Paris to this Society, and said he felt the deepest interest in this country. There were some things which had caused fears for our safety, and could he but address them in French, he could tell them how important for this reason he considered the enterprise of evangelizing the Papal world. He felt as the convicted priest who did not know whether to give himself to CHRIST or to the Virgin Mary, and so deep were his feelings on the subject of Popery, that he hardly knew which he desired the more, the destruction of Popery here or in his own country. Mr. P. went into an analysis of the theory of Romanism, which was the more interesting from his language being somewhat broken. The theory of the Greek philosophers was beautiful, but we must leave the academy and grove and go down among the masses. In their degradation and

vice we shall find that theory translated into living facts, which are the best condemnation of theory itself. So with that theory which my brother Storrs had so beautifully analyzed. Leave the cathedral and the rites and come down among the people. See what it has made my own nation. It has left us without a religion.

Mr. P. went into a very amusing account of the way of making Catholic priests in France, and put the audience in a great roar of laughter, by showing up the means by which they come to appear so learned and ready. Shut up in their seminaries, with a routine of questions, with answers in the language of Augustine, Chrysostom, or some father, which answers are learned by heart, and used whenever occasion required, and with great volubility. The lesson was learned as a parrot is taught!

If Mr. P. understood this matter, our true policy is to attack vigorously this system. He gave a striking anecdote of a European officer leading his men to attack a place from which there was no escape. Pointing to the enemy, said the officer "Do you see those men? If you don't kill them, they will kill you!" If we do not overcome this system, it will overcome us.

We are sorry to curtail the entertaining remarks of this speaker, but want of room compels us.

Rev. Mr. Kirk, of Boston, said that he had been invited some weeks ago to address this meeting, but he had refused because he was to go to Milwaukie to dedicate a church; and he supposed, as it was some twelve hundred miles away, that it would be impossible for him to attend any of these Anniversaries, and yet be in Milwaukie. Next Thursday I expect to be there, and yet I am told I can easily accomplish the object, and spend to-day (Tuesday) in New-York city! Popery must go down in such an age as this, when we can travel at this rate, and when thought travels so fast. And when I see what is doing, and what facilities we have to do with, although not as old as Simeon, I feel that mine eyes have seen the LORD's salvation.

He found various classes in the community, from whom this Society could not expect sympathy: the lover of money, the politician, the nominal Christian, so charitable as to call you "so bigoted" if you cry out against idolatry, which puts a creature in the place of GOD, and His Son, JESUS CHRIST.

Mr. K. made an amusing allusion to the unchangeable character of Rome. It had been so caged in England that people forgot its sharp claws, but now of late, its grasp is becoming unpleasant, and Lord John Russell cries out "Stop, you are pinching too hard!"

Our hope in this work is found in imitating the Apostles and early Christians. They went to individual men, and told them, You are sinners, here is a SAVIOUR offered to you personally. They realized what the individual man was, and brought from his immortality every possible motive to incite him to action. They endeavored to take each poor sinner to CHRIST, and thus made it an individual matter. So long as they did this, Christianity rapidly spread; but when they lost sight of this, there was the greatest retrocession, and the dark ages—the ages of Church and State policy—came on. To-day this Society is called on, not to attack the Pope as the head of this vast Church, but to bear the truth to individuals, just as the Apostles and early Christians—to bring one by one from the dominion of error, into the liberty of CHRIST.

Mr. K. said there were two great elements in which we are lacking. The first

he had already alluded to. We do not appreciate the value of individual salvation; and in the second place, we do not appreciate the snares and obstacles which beset the poor souls in the Papal Church. But we must imitate John the Baptist. Pointing to CHRIST, we must tell each soul to look, and believe, and live.

It was one of Mr. K.'s happiest efforts, in which his sympathies had fine play, and coming so unexpected as it did, his effort was the crowning glory of this great meeting.

At the call of the President, the Society came together, and elected the ten members of the Board who constitute the *fourth* class, or those who are to serve for the term of four years. A few changes were also made in the Constitution, at the recommendation of the Board—the most important of which was the increase of the Board from thirty-two to forty members, of whom twenty-four must reside in or near New-York. On account of these changes we republish the Constitution, giving it as it now stands. The Society then adjourned, to meet at the same place at ten o'clock of the Tuesday preceding the second Thursday of May, 1852.

The Board met on the Friday succeeding, at four P. M. and elected the President, Vice-Presidents, and other officers of the Society, and filled some vacancies in their own number. The following is the list of the Board and Officers, as constituted by the elections just referred to:

PRESIDENT,

THOMAS DEWITT, D. D.

VICE-PRESIDENTS,

WM. B. CROSBY, Esq. New-York.
Rev. WM. ADAMS, D. D. New-York.
Rev. J. W. ALEXANDER, D. D. New-York.
Rev. NATHAN BANGS, D. D. Brooklyn, N. Y.
Rev. EDWARD BEECHER, D. D. Boston, Mass.
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CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The objects of this Society shall be, by Missions, Colportage, the

Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

Article III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person, on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

Article IV.—The control and disposal of the funds, property, and estate of the Society, and the direction of its concerns, shall be vested in a Board of forty Directors (one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity,) who shall be chosen by the Society at its annual meeting; and, in default of an election, the Directors last chosen shall hold their office until others are elected; eight of whom shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall be divided into four classes of ten members each, one of which shall go out at the end of each year, but shall be re-eligible. The Board shall be chosen from the several Evangelical Denominations; but no more than one-fourth part from any one denomination. The Board shall fill all vacancies that may occur in its own body, appoint a President, Vice-Presidents, a Treasurer, and Secretaries for the Home and Foreign Departments, and such other officers, and such committees as the interests of the Society may require. The President, Vice-Presidents, Secretaries and General Agent, shall be, ex-officio, members of the Board.

Article V.—The Board shall meet at least once a month, form their own rules for the transaction of business, and, when necessary, convene the Society. They shall take such security of the Treasurer as shall be deemed proper, employ such means for the accomplishment of the objects of the Society as occasions and exigencies may require, and keep regular minutes of their proceedings.

Article VI.—The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

Article VII.—The Board of Directors shall meet within fifteen days after the Annual Meeting of the Society, for the election of their officers and the appointment of the committees.

Article VIII.—The Board of Directors may admit as an Auxiliary any society or association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds

into the treasury of the Society, and shall send to the Secretaries a copy of its constitution and annual reports, giving the names of its missionaries and fields of their operation. And every Auxiliary which shall pay the whole of its funds to the Society, shall be entitled to a missionary or missionaries, to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary societies or associations shall be, ex-officio, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE IX.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

ANNUAL REPORT.

The second year of this Society's existence has passed away; and its friends, as well as the religious public in general, expect the usual annual record of its proceedings. That record must of necessity to be brief.

The past year has been one of sorrow and of trial in no ordinary degree. Without invading the precincts of private grief, it is our duty to speak of a loss which most intimately affects the Society, and even the Christian community at large. On the 20th of November last, the Rev. Herman Norton, the Corresponding Secretary for the Home Department, was taken away from us, after the brief sickness of a few days.

Mr. Norton's health had long been delicate, and the Board had, at its last meeting preceding his death, resolved to send him to the South, and allow him to take up his residence in a more genial climate, and act as District Secretary for that important section of our country. In that field his mild and winning manners, his unfeigned and devoted piety, and his untiring zeal in behalf of the Cause, could not have failed to secure the sympathy and support of very many among its warm-hearted and active followers of CHRIST. But, his work was done, and he has been removed from us. Our loss is his gain! He had been the faithful and laborious Corresponding Secretary of the American Protestant Society for years before the union, and he had exerted himself to the utmost of his strength in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION, as one of its Secretaries, for a year and a half, when it pleased the Master to remove him from the scenes of his toils and of his sufferings, to the employments and enjoyments

which are reserved for the redeemed in the heavenly state. Glory to him, but grief to us!

The Society has also lost one of its honored Vice-Presidents during the last year—the Rev. Dr. Cuyler, of Philadelphia. Dr. C. was emphatically a good man, and took a lively interest in all that concerns the kingdom of CHRIST.

But the Board feel that the death of friends, and even the certainty of their own at no very distant day, should be a motive for increased and joyful activity in the work in which they are engaged, and not of depression and discouragement; and they would apply to the friends of this Institution, as well as to themselves, the eloquent exhortation with which the great apostle to the Gentiles closes his sublime discourse on this solemn, yet glorious subject: "*Therefore, beloved brethren, be ye stedfast, immovable, always abounding in the work of the* LORD; *forasmuch as ye know that your labor is not in vain in the* LORD." (2 Cor. 15: 58.)

But the last year was one of trial as well as of sorrow. In addition to the long continued ill-health, and ultimately the death, of one of the Secretaries, more embarrassment was experienced than was expected in managing and disposing of the responsibilities which were assumed at the union, and which had been occasioned by the condition in which one of the united societies was at the time of the union. It was a further augmentation of the difficulties of the Board, that the esteemed Treasurer of the Society, Mortimer De Motte, Esq. was compelled, by the health of his wife, to give up his official trust, and journey into foreign lands, whence he has not yet returned.

But through these trials GOD has, in His great goodness, carried the Board, and enables them to-day to say, with devout gratitude: "*Hitherto the* LORD *hath helped us!*" They esteem it a circumstance eminently fortunate, that they had in their service a man who was more than usually qualified to take charge of the department which had been rendered vacant by the death of Mr. Norton. They lost no time, therefore, in securing for the Home Department the services of the Rev. E. R. Fairchild, D. D. who had been laboring for several months as District Secretary and General Agent in the middle States, and added to it the duties of Financial Secretary. Dr. F.'s long experience in the labors of such a post; his untiring industry, his rigid adherence to system and order in his official work, his extensive acquaintance with the country and with men, his good judgment, and his excellent business habits, formed a rare assemblage of qualifications for the important post which was to be filled. He has entered upon his official duties; and already the very happy influence which he exerts has become everywhere perceptible, although he has but just made a beginning in his work.

And as to the embarrassments to which allusion has just been made,

the Board are happy to announce that there is every reasonable prospect that in the course of a few months they will all be entirely removed, and the Society placed in a state of prosperity, such as will be most cheering to its friends.

Adversity is salutary, under the Divine government, to Societies as well as to individuals. The Board have found it to be so. It has led to a great change in the operations of this Society during the year which is just closed, and will lead to even greater. The most rigid economy has been introduced into every department of the Society's operations. Measures have been adopted which have reduced, or will shortly reduce, every expenditure to the lowest point, consistent with the best interests of the work which the Society is called upon to perform. A considerable change, also, having in view this great object, or for other and important reasons, has been effected in the *personnel* of the Society's service.

In this path, difficult, and demanding great attention and prudence, the Board have advanced as far as duty appeared to them to demand. They have sought for capable men, and in the employment of them have earnestly desired to ascertain and pursue the line of a just recompense. And they believe that they are getting things placed upon a proper and sure basis.

But let us now look at the appropriate work of this Society.

This work, in the opinion of the Board, is a double one. We will speak of each portion of it in a few paragraphs.

1. The first work of this Society should undoubtedly be, to endeavor, according to its measure of influence, to awaken in the Protestant churches of this land, of all denominations, a proper feeling of the infinite importance of laboring to save the Papal portion of our population from the dreadful delusions in which they are living. On this point a great work is to be done. A very small portion of our Protestants, even of the truly pious people, have any other than a very imperfect knowledge of the dangerous errors of Romanism. Many have not read much on the subject. It has not been one of deep reflection and inquiry. They have lived remote from Rome. They have had little or no contact with her followers. They are not familiar with the history of the Reformation of the sixteenth century, and are ignorant of the great heresies and corruptions of the Roman Catholic Church, which the Reformers condemned, and labored, (but in vain,) to persuade that church to abandon. And Rome and her friends take vast pains to make the world believe that she is greatly changed in modern times, and is not the persecuting and idolatrous church that many believe she once was. Nor is it very difficult to make this impression upon those who are uninformed; because Rome does not dare to talk and to act here as she does where she has the ground to herself. Every very odious thing, every very absurd doctrine and practice, is either kept in the back-

ground, or if brought forward, is so explained as to lose all its grossness. Under these circumstances it is not wonderful that the masses of our Protestant population have no correct idea of Romanism.

But this knowledge must be imparted to this nation. Romanism is coming in like a flood upon us—by immigration, not by proselytism. Soon its adherents and advocates will be found in every village and neighborhood throughout this entire land. It cannot be prevented. The question—the only question—to be considered, is: "How shall this state of things be met by our Protestant Christians?" "What are the duties which it imposes upon them?" The first is that which we have just stated, viz. that of rightly informing themselves respecting the true nature and tendencies of the Papal system: of its erroneous doctrines, as well as the disastrous effects which those doctrines produce.

2. The second duty of our American Protestants is, to feel properly for the salvation of the Romanists among us; amounting now to three millions, according to the Archbishop of New-York, or 1,614,500, according to the statistics given in the Catholic Almanac for 1851, published under the auspices of the late Archbishop of Eccleston, of Baltimore. On this point our Protestant Christians have much to learn: respecting the danger of those who follow the delusions and heresies of the "Man of Sin," on the one hand, and of the possibility of causing the true Gospel to reach them through the use of appropriate means, and directed by a truly Christian spirit, on the other.

Two greatly erroneous opinions prevail among certain Protestants in this land in regard to the Roman Catholics among us; one of which is that they cannot be converted, and the other, that they do not need to be converted. Of the two classes of Protestants who hold these opinions it is difficult to determine which most dishonors the name of Protestantism. Romanists are in the most imminent danger. This is clear from the word of God. So thought the Reformers. So thought our fathers when they abandoned the Roman Catholic Church. So think hundreds and thousands who, in our own times, are turning away from Rome. And that Romanists can be turned from their errors, and that this work is an easy one, through God's blessing, the history of the Reformation in the sixteenth century, as well as facts occurring daily in this land, in France, in Belgium, and other Papal countries, do abundantly establish.

3. But on no subject have our Christians more to learn than on the importance of each one laboring with diligence, wisdom, perseverance and faith, for the salvation of Roman Catholics around him, and with whom he comes daily in contact. On this one point a volume—how much more, then, a few paragraphs—would be insufficient to say all that is demanded. If all our Protestant Christians had that deep sense of the danger of the errors of

Romanism; that solicitude to save those who hold them; that enlightened zeal and tact in their endeavors to reach them; that faith and prayer which are so indispensable to successful effort, how soon would Rome feel the powerful, though comparatively silent influence which they would exert! The influence of Protestantism in this land would be irresistable, if that were the case.

One of the greatest dangers of our day arises from the fact that very many of those who profess to be Christians, are disposed to trust to organizations, to societies, and associations, and the agencies which they employ, and do little or nothing in the way of personal effort. Should this erroneous view, and the practice to which it leads, continue to gain ground among us, then the day will come when this tendency to form organizations for the accomplishment of almost every practicable thing will prove to be the greatest of curses to the interests of religion. Already we have too many Christians, or those who profess to be such, that think that the Tract-distributor, the Sabbath-school teacher, the colporteur, the city missionary, the pastor, and other persons employed by organizations of one sort or another, are to be charged with the entire work of laboring for the salvation of souls; whilst they themselves may procure a dispensation by the contribution of a few dollars to sustain such organizations. This is all wrong, and if persevered in, will deprive the churches of a vast deal of their power to do good.

It is one of the great objects of this Society to disseminate correct views on all these subjects, and, as far as it can, to wake up the Protestant churches in our country to a right estimate of the work which it aims to accomplish. And this it is doing by its agents and missionaries, by its books, by its Magazine, and other periodical publications. Nor has it labored in vain. There is an evident increase of interest in the churches in relation to the subject of imparting the true Gospel to the Papal world.

But the Society has another work to perform—the work of directly giving the Gospel to Romanists, at home and abroad. Whilst it desires, on the one hand, to create a proper feeling among Protestants in regard to the duty of imparting to the Papal world the knowledge of the true Gospel, it aims, on the other, at attempting this work in a direct manner, by all the means which may be placed in its possession. Let us now review the operations of the Society during the last year; first in our own country, and then in foreign lands.

Operations of the Society in the Home Field.

The entire number of Missionaries whom the Society employed in this country, during the whole or portions of last year, was seventy-eight. Of this number, fourteen were Germans, about twenty were Irish, ten were

French and Canadians, three were Italians, two were Spaniards, two were Portuguese, and the rest were English and Americans. The number of different languages in which these laborers endeavored to make known the Gospel was *seven*;—the German, Irish, French, Italian, Spanish, Portuguese, and the English. Of the Missionaries employed thirty two were ordained Ministers, eight or ten were licentiates, and the rest were laymen. As to their ecclesiastical relations, they were Methodists, Baptists, Presbyterians, Lutherans, German Reformed, Dutch Reformed—in a word, of all the evangelical branches of the one true Church of CHRIST in this land. A few who had not joined any one of the Protestant churches after their separation from Rome, were also in the service of the Society.

It is proper to remark here in passing, that the Board have adopted the principle of not employing, unless in very extraordinary cases, and then only for comparatively short terms, any laborer who has not, after abandoning the errors of Rome, united with some one or other of the Protestant communions, and is in good and regular standing in the same. There may be sometimes cases where converts from Romanism, who might be usefully employed, have not been able to decide the question, as to which denomination they will attach themselves. Such cases will be rare.

Comparatively few of the laborers of the Society are Americans, or devote their services to Americans. They are principally from other nations, and labor in behalf of their own countrymen who are now, or will soon become, American citizens. Many of the Missionaries are converted Romanists. Some of them are located in large cities and towns, and give their attentions to congregations and churches which have been gathered under their ministry. Others are in rural districts, occupied nearly in the same way. While others, still are itinerating Missionaries, and publish the Gospel, and distribute Tracts and the sacred Scriptures to the emigrant on his arrival at our shores, or on his way to his future home in the West, or at his house, in the place where he makes a temporary stay.

The number of churches collected by the Missionaries in this country is thirteen; the number now connected with the Board is ten. The number of preaching stations which are fixed and regularly sustained every Sabbath, besides those counted with organized churches, is upwards of twenty.

Sabbath Schools are connected with most of the churches, and also with many of the preaching stations.

Several hundreds of children, whose parents are Roman Catholics, now regularly attend these Sabbath Schools.

Our Missionaries have reported during the year many conversions. Some of them have been much blessed in their labors. In several places the work has been particularly encouraging. Many individuals and whole

families have renounced the errors of Romanism, and now attend Protestant places of worship.

We will now speak of the several districts and stations, occupied by our laborers, in geographical order.

Boston. The Society has employed during a large portion of the year, and does still, a very efficient Missionary among the thousands of Irish Roman Catholics of that city and its vicinity—whose patient, persevering, judicious and pious labors, the Board are convinced, will not be in vain in the LORD. His reports abound in narrations of conversations with Romanists, in notices of little meetings held with them, and of interesting incidents, which show that he has very ready access to the people among whom he labors. Having spent twenty years in the same good work in Ireland, Mr. Hart is abundantly qualified to express an opinion respecting the comparative accessibility of the Papal population of Ireland, and the Irish Roman Catholics in this country. His opinion is decidedly in favor of the latter—a fact of no little encouragement, and worthy of being known.

During a small portion of the year a very promising young German brother was employed in visiting some of the many German colonies which are now to be found in the vicinity of Boston, or at no very great distances from that city. But it has been deemed best that he should discontinue these labors, and go on with his studies for the ministry as rapidly as he can.

Providence, Rhode Island. The Society employed for awhile two laborers among the 10,000 Irish in the city of Providence. One of these laborers has been transferred to another field; the other, the Rev. Mr. Corscaden, remains to prosecute the work in that city, and is much encouraged in it. By visitations from house to house, and by holding small meetings, he is imparting the Truth in an unobtrusive and yet effective way. He has lately been ordained to the Gospel Ministry by the Brethren of the Congregational Churches in that city.

Valley of the Blackstone River. The Rev. Mr. Macreading has labored with decided encouragement and success in this Valley—which lies partly in Rhode Island, and partly in Massachusetts—a large portion of the year, among the French Canadian population, which is becoming numerous in the manufacturing villages and towns in it. The LORD has smiled graciously upon his efforts, especially in portions of his field. It is highly important that this mission should be sustained.

New Haven. The Rev. Mr. Hamilton, recently arrived from Ireland, was appointed to labor among the large Irish population of New Haven, Connecticut, and its vicinity. He has been much encouraged in his work, and has secured the high esteem of the churches in that city.

Northern Vermont. In Northern Vermont, and in the adjacent part of Canada-East, the Society has had, during almost the whole of the year past, five laborers, two of whom have been teachers and colporteurs, and three have preached the Gospel. The district of country which is the field of their labors is more than sixty miles long, by forty wide. Over this district is scattered a large and increasing Canadian population, of French origin, and still speaking the French language,—many of them knowing little or nothing of the English. The Rev. Mr. Moraine, aided by Messrs. Greenwood, Charon, and Chabot, has preached the Gospel extensively to this scattered Canadian population, and many have been led to abandon the errors of popery. At West-Enosberg there is a flourishing church of 149 members, converted Romanists, some of whom come many miles to hear the preaching of the Gospel. During the last winter, as many as thirty hopeful conversions took place in that neighborhood, some of which were more than ordinarily interesting in their character.

Middle Vermont. Mr. L'Hérieux has labored for two years as a Missionary among the Canadian French population, in several towns on the western side of the State of Vermont, and bordering on Lake Champlain, with encouraging success.

City of New-York. The three services for the benefit of the German Catholics which existed a year ago were, from motives of economy and other prudential considerations, closed last autum. They will be resumed as soon as circumstances permit. The French service, under the ministry of the Rev. Mr. Astié, in the chapel of the Brick Church, (Rev. Dr. Spring's,) has been well attended, and the audience manifest an increasing interest in it. An Italian colporteur prosecutes his work with diligence among the 1,500 people of his country who reside in this city. A few weeks ago he commenced a Bible-class for their benefit, which promises to be useful. Several excellent Italians have come to New-York during the past year, and are finding employment in their exile and poverty, in the city, or in other places to which they have been sent by the officers and friends of the Society. This is one of those incidental modes of doing good which the Society is often called on to pursue. A Spanish laborer has employed a portion of the year in endeavoring to circulate the Scriptures among the Spanish population of New-York; nor has he labored in vain. And lastly, as many as five Irish Missionaries and colporteurs have labored during the year, or considerable portions of it, in this city. Their Journals are full of interesting details of visits made, of Bibles and Tracts distributed among those in whom a desire to possess them had been awakened, and of little meetings held for reading the Word and exhortation.

Albany. The excellent Mr. Eadie has continued his quiet, persevering,

and prudent labors in Albany during the past year. His labors seem to be greatly owned of GOD; several persons have abandoned Romanism, and quite a goodly number of families are now searching the Scriptures. The Board have directed Mr. Greenwood to remove from Northern Vermont to Troy, in order that he may labor as a Missionary among the French Canadian population, now considerable, of those cites and its vicinity.

Northern New-York. The Rev. Henry Morell labors with diligence in the county of St. Lawrence, making Bangor his centre, and the home of his family. His field embraces many scattered families of French Canadians, whose number is continually increasing: His reports indicate that many minds are beginning to search for the truth.

His brother, Mr. J. G. Morell, labors as a lay Missionary in Ogdensburg and its vicinity, with much encouragement. Both these Missionaries have been several years in the service.

Champlain. The Board have appointed a Missionary to labor at Champlain, among the French population of that place.

Oswego. The Rev. Mr. Graham has spent the year in laboring among the Irish population of Fulton and Oswego, with good encouragement. His labors appear to be judicious, earnest, abundant, and useful. His monthly reports contain many facts of a highly interesting nature.

Rochester. The Rev. Mr. Wier continues to labor among the numerous German Roman Catholic population of Rochester. His congregation has been greatly embarrassed for want of a convenient place of worship. Recently, a suitable piece of ground has been purchased, and a commodious and pleasant house erected, through the liberality of the friends of the Society in that city. The preaching of the Gospel among the people who have heard it from our missionary, appears to have been crowned with success during the year. A very interesting Sabbath-school has been maintained, in which from fifty to eighty persons—mostly adults—have been instructed in the word of GOD, by teachers from the various Protestant churches, who volunteer their services. Very recently, a young Irish missionary has been sent to labor among the numerous Irish population of that city. He has commenced his work under fovorable auspices.

Buffalo. The German service which the Society commenced in this city, two years ago and more, has been continued. During the early part of the year Dr. Guistiniani was the preacher. When he was transferred to Philadelphia the Rev. Mr. Shröder temporarily carried on the services. The Rev. Mr. Kœhler is now, and has been since last October, the missionary at this station, and seems to be successful in his work.

Both Buffalo and Rochester are missionary ground, so far as the German and Irish population is concerned, in a peculiar sense. Both are great thoroughfares, at which very many of the immigrants from the Old World make only a temporary abode, on their march to the more distant West. Hundreds who have heard the Gospel, within the last two or three years, from the German Missionaries of the Society in those cities, are now in Ohio, Michigan, Illinois, Wisconsin, and Iowa; and have carried with them impressions which will not be lost.

Missions among the Portuguese in the Seaports. The Rev. Mr. Gonsalves has labored for several years among the Portuguese seamen in our whaling ports of Nantucket, New Bedford, New London, Sag Harbor, and other places engaged in the whaling trade. His labors in this field have been useful—through conversation, preaching of the Word, and the distribution of the Scriptures and religious tracts. In the autumn he retired from the service of the Society, and at present sustains no connection with it.

Newark, New Jersey. The services in the Free German Church, under the care of the Society, have been maintained during the year by the Rev. Mr. Pfister. The number of the members of the church is now about seventy. The Sunday-school has been continued, through the efforts of several devoted ladies of the Presbyterian churches in that city. The Board have deemed it to be prudent to endeavor to induce that church to unite with several other small German Protestant churches, holding substantially the same opinions as to doctrine and ecclesiastical polity, believing that their spiritual interests would be thereby advanced, and a considerable expense avoided. It remains to be seen whether this project can be realized. If it should be, the missionary who is now there will probably be transferred to Cleveland, Chicago, or some other city in the West, where German laborers are so much needed.

Philadelphia. The German Mission in Philadelphia has been sustained through the year with more or less of encouragement. It has had to encounter two difficulties: first, the want of a suitable place of worship; and second, the want of a permanent ministry. The former has been overcome by the obtaining of the use of the Whitefield Chapel, without rent; and the latter we hope to see removed in the course of the coming year. The preaching of the Word has been carried on by several German preachers, among whom was Dr. Guistiniani, who retired from the service of the Society in January last, after having labored zealously and effectively in it for several years. The Rev. Mr. Brunner temporarily occupies the pulpit. A flourishing Sabbath-school, in connection with this mission, has been carried on by a number of excellent teachers belonging to several Protestant churches in that city.

Besides the Rev. Mr. Brunner, the Society now has another German missionary and two Irish co-laborers; all of them most usefully employed, it is believed, in their appropriate work in that great city. The reports of their labors are highly interesting and encouraging. The Irish missionaries have lately organized a Sunday-school, in which there are forty or fifty Irish children, of Roman Catholic parents. Two or three of the teachers are Roman Catholics; and many of the parents attend the services connected with the school. The word of GOD is read without hesitation. Whilst the Board are gratified in reporting that they have now four missionaries in Philadelphia, where they had but one a year ago, they cannot but express the hope that the day may soon come when they shall be able to report four or five-fold that number in the second city of our Union.

New Orleans. The Rev. Philippe Wolff has continued to labor in the French Mission in the city of New Orleans. This mission has been greatly retarded by the want of a suitable place of worship in the French part of the city. Mr. Wolff and others feel assured that if this obstacle could be removed, a flourishing French Protestant Church might soon be built up in that city, where there are at least forty or fifty thousand people who speak the French language, and who are almost all Roman Catholics—so far as they make a profession of any belief in Christianity. The Board are of the opinion, that if the Protestant churches in New Orleans will make a vigorous effort to erect a place of worship for this French Protestant church, which the Society has been endeavoring for these three years to build up, effective aid may be expected from our Northern Christians in this important enterprise. And they are quite of opinion, that unless decided and successful measures be taken to secure a proper place of worship for it, it must fail to accomplish the good which it might do, and which is so much needed in that important city.

The Rev. Mr. L'Hôte, who was also laboring in New Orleans, in the service of the Society, a year ago, has retired from that service, and will probably return to France.

During the last winter, a Spanish Protestant gentleman who has labored, from time to time, to some extent in the city of New-York, for the Society, has made inquiries into the condition of the Spaniards in New Orleans, whom he finds to be about 8,000 in number, and has distributed 41 copies of the Scriptures, and 112 Religious Tracts among them.

Mexican Mission in the Valley of the Rio Grande. Mr. Monsalvatgé, who had been stationed at San Antonio in Texas, was sent last summer to Brownsville, opposite to Matamoros, on the Rio Grande, where he has a large school during the week composed of Mexican children, has a Sabbath School, and meeting, for reading the Scriptures and exhortation, in the Spanish lan-

guage. The Board have received abundant and delightful testimony, from the Rev. Dr. Chamberlain, the Presbyterian minister in Brownsville, and from Major Chapman, the commander of the military station at that place, who, with his lady, takes the deepest interest in the mission, in behalf of Mr. Monsalvatgé and his labors. A building, suitable at once for a school-house, a dwelling-house, and a place for holding religious meetings, is greatly needed, and can be erected, with the aid of $1000 from abroad, by friends on the spot. The Board cannot aid this undertaking from the funds of the Society, but they would ask whether that sum cannot be promptly furnished by friends of the cause?

The importance of this mission will be manifest to all who reflect upon the fact that there is a large and increasing Mexican population at Brownsville and other points on the American side of the Rio Grande; that these people have the most intimate relations with the people on the other side of the river; that they are willing, and some of them desirous, to receive instruction in regard to Protestantism; and that they are beneath our American Flag, and therefore can be approached without hazard. It is, therefore, in the opinion of the Board, in the highest degree important that this mission should be enlarged and strengthened. A converted Spaniard, now laboring in France, ought to be brought over, and sent into this mission, without loss of time.

The Portuguese in Illinois. The Rev. Mr. De Mattos, who was with us at the last annual meeting, having just arrived from Scotland, (where he had pursued his theological studies,) has faithfully labored as the pastor of the exiles from Madeira who are in the State of Illinois. As these excellent people are chiefly to be found in Springfield, Jacksonville, and Waverly, and their vicinities, Mr. De Mattos divides his time among them, visiting each in rotation. Last autumn, a second company of these exiled brethren was sent out to Illinois, the means for doing so have been promptly given by the Christian public in answer to an appeal made by the Board. A family or two, and some individuals, in all fourteen persons, still remained in New-York, but these have within a few days been enabled to leave, to rejoin their friends in Illinois, through the efforts of one of the members of the Board. The entire number in the west now falls but little short of five hundred. It is gratifying to know that they are doing well in every respect, industrious, patient, temperate, frugal, spiritually-minded, humble, and in a good degree contented. They are acquiring, whilst laboring in the service of their employers, the English language, and the knowledge of western life and modes of agriculture, etc. which will at no distant day fit them to undertake to cultivate lands of their own.

German Mission in Wisconsin. The Rev. Christian Zipp continues to labor abundantly, and, through God's blessing, successfully,—preaching the

gospel at several places, widely remote from each other. The Board would be happy to have many such men in its service—holding the "Faith once delivered to the saints," in simplicity, and preaching it with power, indefatigable, immoved and unimpeded by difficulties.

Missionary Agents. In addition to the missionaries of various character and of different nations of whom we have just spoken, there have been employed during the whole or part of the year, several laborers who, besides collecting funds and circulating the Magazine, have also directed much of their attention to the subject of the conversion of Romanists. They have labored in districts where no large sums could be expected at present in the shape of collections, but where a Papal population is increasing, and where it is of great importance that Protestants should be stirred up to pray with earnestness and faith, and to labor with wisdom and perseverance, for their enlightenment and conversion. This is a most important work, and ought not to be neglected. And although laborers in such fields cannot be expected to be very profitable as collecting agents, yet none of them have been a burden to the Society, and some of them have collected two or three times as much as their salaries and expenses. A small class of this species of agents, or rather of *Missionary Agents*, will always be needed to perform a peculiar work in certain portions of the country.

Such is the brief survey which their limits permit the Board to take in this Report of their labors in the Home Field, during the second year of the Society's existence.

It will be seen that the Society has extended its operations greatly during the last year. And yet a vastly greater extension of them is imperatively demanded. There are individuals, churches, or associations, in Brooklyn, Astoria, Cleveland, Chicago, Detroit, Mobile, New Orleans, and other places, that engage to support, in whole or in part, well-qualified missionaries among the Irish, German, and other foreign population in those localities, if the Board will furnish the men. All our large cities demand several laborers each, who shall devote themselves exclusively to the foreigners, who have come in such great numbers during the last few years, and are coming. At least half a dozen French, German, and Irish missionaries are needed at this moment in California. Our country needs several hundreds of such laborers. But where are the men and the means to support them, to be found? As to the men, many of them must be sought in Europe—in Ireland, in Germany, in France, and other countries. Blessed be GOD, many can now be found there. It was far otherwise a few years ago. The Board will probably adopt effective measures to find such men in greater number, and possessing good qualifications for the work, during the coming year.

As to the means of supporting an increased number of laborers, the Board have the confidence that they will not be wanting when the proper men are found for the work. The same LORD, who, by His Spirit, and grace furnishes the men for this work, will not fail to furnish the means for doing it.

Foreign Field.

We now turn to the Foreign Field, and would bring the operations of the Society there under a brief notice.

I. Our Own Hemisphere.

Canada. The Board regret to say that the financial condition of the Society during the last year did not permit them to do anything for Canada. They hope, however, before long, to renew the grant which the Foreign Evangelical Society annually made to the French Canadian Missionary Society, and so far as it may be in their power, aid the good work that is going forward among the French portion of the population of that country, amounting to more than 600,000 souls, and which is nearly all Papal. But although they have not been able to extend any aid to the work in Canada the past year, the Board have not been indifferent to the many evidences which exist that it has been advancing steadily, both under the auspices of the French Canadian Missionary Society, and in connection with the Swiss Mission at Grande Ligne. They feel assured that a good work has been commenced among the French population of that country, which will, with GOD's blessing, lead in time to grand results; and they greatly desire to share in the privilege of aiding it in some measure, however humble.

Hayti. Mr. Neil continues to labor with good encouragement at St. Marc, where he maintains a school, in which he instructs a goodly number of pupils, distributes the Scriptures among the people, and preaches the Gospel to as many as come to hear him in his little meetings, which he holds regularly and frequently. He reports several hopeful conversions as having occurred during the past year.

Within a few months the Board have been induced to regard with much favor a work in the interior of Hayti, where a missionary has been laboring in a quiet and effective manner for the last four years, to impart the Truth. This gentleman, whose history is remarkable in many respects, came to this, his native country, last summer, to visit his friends, and receive ordination, with a view to his laboring permanently for the benefit of a people living in great ignorance of the Gospel—either the slaves of a miserable superstition, or

the rejecters of Christianity altogether, from not knowing what a true Christianity is—among whom God has cast his lot for more than twenty years, and where, under the most unfavorable circumstances, he was brought to the knowledge of the true Gospel. Encouraged by the promises of coöperation on the part of some of the Baptist churches in this city, to which communion the missionary belongs, the Board have resolved, if the means can be found, to take charge of this mission, at least until it becomes in a good degree established. Seldom has the way been so wonderfully opened for an important work in so important a field. Hayti is one of the finest portions in the West India Archipelago. Favorite island of Columbus, it was the first part of this western hemisphere that was occupied by the European race. And what a history it has had! Never has Rome had a better field on which to show what is the legitimate tendency of her entire system. Nowhere in this wide world has the experiment which she has made proved a greater failure. That admirable island bears, in all its population, the marks—deep, and almost indelible—of the debasing and corrupting influence of Romanism! Thanks be to God, many of the most intelligent of its inhabitants fully understand the nature of the system, and are turning away from it in disgust. Many long for a better Christianity, which, they have heard exists in some other portions of Christendom. The Board are persuaded that the day is come when the churches of this land ought to take a deep interest in the regeneration of St. Domingo; an island of more than 900,000 inhabitants, and the most open to the Gospel of all the Papal islands in the West Indies—a portion of this hemisphere with which we must, as a people, sustain ralations that will become more and more intimate in coming time.

South America. In August Mr. Trumbull left the United States, with Mrs. T. to return to his post as missionary of this Society, and chaplain of the American Seamen's Society at Valparaiso, in Chili. Numerous letters, received from him since his arrival there, inform us that he has resumed his labors with much encouragement, in the chapel, and on board the shipping. He has re-commenced the publication of the "Neighbor;" a semi-monthly newspaper, which he is making a vehicle of important general intelligence, and in which he is enabled to say many things, in an inoffensive way, which have a bearing upon the best interests of the country, and the diffusion of the Truth. He greatly needs a colporteur or two, as well as a good English teacher. The latter, if a man of devoted piety and zeal, and withal prudent and persevering, would be eminently useful, with God's blessing, and might sustain himself by his exertions. The Board are greatly desirous to send out such a man, and have hope that God will put it in their power to do so.

The Board desire to send a missionary and colporteurs into Brazil; and if sustained by the Christian public, they hope to be able to do so in the course

of the coming year. There are also other parts of South America in which it would seem to be the duty of our churches to attempt to introduce the Gospel without delay. We have all slept too long over this subject. Even failure, in well aimed and well directed efforts to give the Gospel to those who live in the same hemisphere with ourselves, would seem preferable to that indifference and inaction which we have hitherto manifested. But failure will hardly occur.

Let us now turn our attention to the

Old World.

Ireland. In Ireland, so intimately related to us—exerting such a vast influence upon us—the Board have done something—little, indeed, in comparison with what they have desired to do. They have appropriated and sent the sum of $1500 to the American Committee in Dublin, to aid the work of spreading the truth in that island. The Rev. Alexander King, whose visit to this country, three years ago, is still so vividly and so agreeably remembered by many among us, is laboring with zeal and success in connection with that Committee, to advance the interests of the Truth in the "Emerald Isle." By preaching, by discussions, by the Press, and in many other ways, he is laboring with great diligence for the regeneration of his native island. When they consider the increased accessibility of the Roman Catholics of Ireland, and the vast influence which the spread of the Truth there must have upon us here, the Board cannot but desire most earnestly that the good work might be prosecuted with more vigor in that land, and that they might be enabled to do far more than they have hitherto attempted in its behalf.

France. Although the Board have not done as much as they desired in this great and important field during the past year, they are happy to report that they have made some advance upon the preceding year. Through the zeal and kindness of the American Committee at Geneva, whose generous President has more than once interfered to supply our lack of ability, about twenty missionaries and other laborers have been employed in that country by the Society during the past year. And although the obstacles in the way of spreading the Gospel in that land—arising from the opposition of the Government, opposition of the priests, opposition of infidels and other wicked men—are many and great, yet they are not insurmountable. The Truth triumphs in many places over all hindrances. The number of the pious is steadily increasing; the Gospel is gaining a foothold at many points in almost all parts of the country. The Evangelical Societies of Paris and Geneva, as well as the Bible and Tract Societies of the former city, and the Book Society of Toulouse, are prosecuting their noble work with zeal and energy; and though the Board could not aid them last year, as in former years, nor as they hope to do

in the future, they have not been indifferent to their trials and hopes, to their joys and their discouragements. They have deeply sympathized with them, and have only to regret that they have not been able to give a more effective demonstration of that sympathy.

The Board are happy to say that the Society has with it, on this occasion, a most worthy representative of the Evangelical Society of France, the Rev. Léon Pilatte, who came to this country last summer, with letters of recommendation to them, from that Society. They are happy to say that Mr. Pilatte has everywhere been well received by our churches, and that his mission bids fair to be eminently successful. It has given the Board great pleasure to do what they could,—by commending him and his mission to the churches, by publishing his appeal in the Magazine, and otherwise,—to aid him in the object of his visit to our country.*

Belgium. The Board have just appropriated the sum of $300 to Belgium, and it will be sent in a few days. They regret that they could not do more for this field, which is "white unto the harvest."

Sweden. They have also sent $150 to support the excellent *Rosenius*, who has so long been sustained by the Society as a missionary in Stockholm. The influence of Mr. R. is great in that Scandinavian country, not only through his labors in the capital, but also by means of the two religious periodicals which he conducts, and which circulate extensively in the kingdom.

Through the liberality of a kind friend of the Society, residing in Brooklyn, the Board have had this means put at their disposal to sustain Mr. Ahnfeldt, a pious layman, who by his conversation, by his exhortations, as well as by the singing of sacred songs, aided by the guitar, is represented as doing much good in the interior of the country, in a kind and quiet way—his simple

* It may not be amiss to state that the American and Foreign Christian Union and the Foreign Evangelical Society, one of those Societies out of which it was formed, have done much for the cause of truth in the Old World, by encouraging and helping those who have been sent over to solicit the aid of our churches on extraordinary occasions. In several cases, the sending or coming of such "messengers" was first proposed by us. The Rev. Mr. Boucher of Brussells, in this way, came over in the winter of 1836–37, and obtained under such auspices more than $8000 to build a chapel in that city, which flourishes to this day. The Rev. George Scott received $7000 for his Mission-Church in Sweden, in 1841. The Rev. Dr. Cunningham and his associates, who were encouraged by us in a decided manner, and immediately after the "disruption," to come over, obtained in 1843–44 more than $60,000. Mr. Bridel received, in 1848, greatly through the efforts of the Society, in all about $9000, and Mr. King, from Ireland, the same year, more than $7000—to say nothing of the nearly $25,000 for Ireland raised by Dr. Dill and his friend, at the same time. And now Mr. Pilatte is among us, and is succeeding well. Besides this, our brethren in Canada have often been encouraged to make appeals to our churches in behalf of their missionary undertakings.

and agreeable manner, his unostentatious zeal and devotedness, and his great humility and pleasant disposition rendering him an acceptable guest everywhere.

Russia. The Board hoped, up to the last moment, to be able to remit the sum of $500 to employ colporteurs in that empire, to distribute Tracts and Bibles, at the great Fairs, (more than twenty in number,) which afford such important facilities for doing good—but they were not able to do so. They hope to resume that good work at no distant day.

Italy. The Board have two laborers in the northern part of Italy, who are quietly and effectively laboring to spread the truth; but we may not name them in this report, nor speak further of either the nature of their labors, or of the country in which they reside. They are doing, however, a good work—of this our friends may rest assured.

At Rome, the American Chapel which the Society opened in December, 1849, and which was closed for two months in the winter of 1849–50, has been placed on a better footing. A large room, or an apartment rather, has been rented, on conditions, for the term of three years, in a part of the city, convenient for the Americans who frequent that city, and fitted up at an expense of more than $700, borne by the American and English visiters and residents, chiefly by the former, and the word of God has been preached to Americans and English by the Rev. George H. Hastings, twice every Sabbath, without interruption, and with the special permission of the government, since last October. It is to be hoped that this important service is now well established. From October till June many Englishmen and Americans are every year in Rome. It is of great importance, to say nothing of any other influence which may be exerted, that, in these days, when Rome is making so many efforts to proselyte our Americans, many of whom are young, that go thither, should have a kind, faithful, agreeable and able minister of the Gospel at Rome to look after them, to shield them against the many snares which will beset their pathway in a city where there is so much, even in its fading remains, and in its magnificent churches and splendid ceremonies, and wonderful music, to captivate and mislead. Mr. H. has been much encouraged by the large number of people who have attended his services, as well as by the appreciation and aid which they have received from so many worthy Americans and Englishmen. There is every reason to believe that this service is a most useful one, and that it ought to be maintained. Not one American has become a Roman Catholic, it is believed, in Rome, since this chapel was opened. It has been far otherwise with the English, a number of whom have there entered the Roman Catholic church.

Mr. Hastings will probably spend his summers in Genoa or Leghorn, ready to avail himself of any opportunity of doing good.

The chaplaincy at Rome was one of the measures which the American and Foreign Christian Union inherited from the Foreign Evangelical Society; and although the state of Italy, and especially of Rome, is now widely different from what it was then, yet the Board have not seen their way clear to relinquish the undertaking. On the contrary, they feel that it is of the greatest moment that it should be effectively sustained.

The Board have directed the sum of $400 to be sent to the Waldenses; this sum having been contributed by friends in different parts of the country, with a special designation. The Society will learn from the following extract of a letter, written by a gentleman on the spot, how great is the prospect that God will yet employ these people for the accomplishment of some great and good work in the land where their ancestors endured so much suffering for Christ and his Gospel. The appeal which this extract contains is a strong one, and ought to be responded to in a liberal manner by many an American Christian.

"Since your visit to La Tour* we have built a church, which is roofed in, and we hope to consecrrate it in the month of October. We intend building four houses for the professors of the college, and one for a parsonage. We hope to build three more for the professors. There is now a Faculty of Philosophy. Circumstances will probably induce us to add a Faculty of Theology, sooner or later; and then the establishment will be complete. The system of Public Instruction will be rounded off in the Valleys before it is hardly commenced in Piedmont, and we must hope that it will bear its fruits in due season.

1 College.
3 Grammar Schools.
15 Parish Schools.
129 Hamlet Schools.
8 Girls' Schools.

156, containing 4,718 Scholars.

"There is a good library attached to the college, and a popular library in each parish."

The letter further states that the next movement will be to build a church at Turin. The patent, authorising the Waldenses to build a church in that city, has been signed by the king, and nothing remains but to commence the work. The Waldenses can only furnish a part of the sum required, which will probably be about $16,000. A lot of ground has been bought on one of

* The chief town of the Waldenses, a little way from the entrance into the most important of their Valleys.

the principal streets, *Viale del Re*, which is the broad promenade leading to the Suspension Bridge on the Po. "My object," says the writer of the letter from which we have quoted, "is to induce you to obtain funds for this purpose." We have sent $400, much of which sum was given for the promotion of that undertaking. Who will send us more aid for this great and important object? We would rather vary the inquiry, and ask: "Who will not?" We ought to deem it a privilege to help so important an enterprise. It will be a wonderful day when the Waldenses have a good church in Turin, where the Dukes of Savoy formerly resided, so many of whom were their cruel persecutors. They have now a service in Italian in that place, and one in Pignerol,* both of which are well attended by Italians. *All this has been done according to law.* Two Waldensian preachers have also been laboring in Florence, but they are closely watched, and not a little hindered of late in their work. It would seem as if the day cannot be far distant when the Truth will have "free course" in the northern part of Italy at least. This is the more to be hoped for when we consider that 25,000 copies of the Sacred Scriptures have been sold within two or three years in Lombardy (Austrian Italy) and Piedmont! It is a gratifying fact that the young king of Sardinia and his ministers seem to be disposed to carry into effect the principles of the constitution, which are truly liberal.

We conclude this brief survey of the operations of the Society in the Foreign Field, by stating that the number of men whom the Board have employed in that department of their labors has been thirty:—making the whole number employed by the Society the last year, at home and abroad, more than *one hundred.* This is a decided advance upon the last year.

CONCLUSION:

The ordinary and regular receipts of the Society for the eleven months, included in the Treasurer's Report on this occasion, were quite equal to the entire receipts of last year, deducting those for the Portuguese Exiles, which were extraordinary. Had the Treasurer's Report included the month of April, the receipts would have been greater by several thousand dollars. This is indeed encouraging.

The Board feel that the Society has great reason to be cheered by the many propitious omens which mark its present pathway. With the prospect of being soon delivered from every embarrassment which clogged its march during the first two years of its existence, and having the hope of being able

* This is truly remarkable. The Bishop of Pignerol has been, for centuries, their mortal enemy!

to find every year an increasing number of good men to labor among the millions of Romanists in this land, and having good reason to believe that still wider doors of usefulness will soon be opened in the Papal world abroad, the Board would deem it in the highest degree criminal to grow weary in the great work in which they are embarked. They are more and more convinced that this Society must soon take rank by the side of the great Societies which are engaged in the enterprises of Home and Foreign Missions, for it fills a great space which lies between them, and completes what has been long wanting.

In all directions the work of the society is full of promise. A time of trial, of severe trial, may be drawing near, but He who sitteth King in Sion is abundantly able to carry his Church triumphantly through it. Rome may summon all her energies for a great conflict. It will not be the first time that she has done so within the last three hundred years. But if she could not succeed when she was backed by the Emperor of Germany and the Kings of France and Spain, in the reign of Queen Elizabeth, and again in the reign of James II. when these Papal nations were great and the Protestant countries weak, what right has she now to expect success—when the Protestant nations —England, Prussia, and the United States, to say nothing of Holland and other minor states—have become so powerful, and the Papal ones have lost ground? She may for a while boast of successful aggression upon some of the Protestant Churches which have retained ceremonies and doctrines that approach too nearly to her own; but it will only be to secure the certain purification and regeneration of those churches, and to hasten her own more complete overthrow. Her sanguine hopes,* her arrogant claims, her astonishing boastings will all end in utter confusion and irretrieveable disappointment. The contest may be long and severe, but the downfall of Rome is certain, for God has willed it, and prophecy has announced it. In this great struggle we may neither be idle nor neutral, lest we deserve and receive the curse which fell upon those of old who "*came not to the help of the Lord, to the help of the Lord against the mighty.*"

* It really is calculated to excite one's pity to hear, as we have done on good authority, that there are priests in Rome who confidently expect that the conversion of England to Romanism will be accomplished in about *three years*, and that of the United States in *five*, or at farthest in *ten!* How profound and even infantine must be *such* ignorance. And what would seem almost incredible—if it were not for his famous Lecture *On the Decline of Protestantism*, delivered in New-York just before he set out on his pilgrimage to the "Eternal City,"—Archbishop Hughes is said to be busy in encouraging and promoting the delusion?

Mission among the Mexicans in the Valley of the Rio Grande.

We lay before our readers a most interesting communication, relating to our Mission among the Mexicans in the Valley of the Rio Grande. We hope that it will be read with the attention which its importance demands. It is from the pen of the lady of Major Chapman, the Commandant at the United States' military post at Brownsville, opposite to Matamoras. The appeal for aid in building a house suitable for the carrying on of that important work, will, we trust, receive a generous response. Cannot the sum of one thousand dollars be raised among our friends for this good object? The American and Foreign Christian Union cannot undertake the work of erecting houses for any purpose, but we will be happy to receive special donations for this important undertaking.

Brownsville, Texas, Feb. 3, 1851.

My Dear Sir:

My very brief and pleasant personal acquaintance with yourself would scarcely justify the liberty of addressing you; but I believe the subject of my letter will render all apology unnecessary.

If I mistake not, also, it was directly under your auspices that a mission was established at Brownsville, especially designed to benefit the Mexican population. You could not have made, apparently, a happier selection than in choosing Mr. Monsalvatgé for this important field of labor.

He combines a rare union of qualities, worldly wisdom and sagacity with a child-like humility and simplicity of character; and though living among a peculiar people, difficult to please in many respects, he has won universal approbation.

It is a belief in his great powers of usefulness, with deep regret in seeing so much power sacrificed, by altogether inadequate means, that has induced me to address you. I should far transcend the limits of a letter in attempting, my dear sir, to give you any idea of what I conceive to be the pressing religious wants of this frontier.

Never in the wide circle of missionary operations has such an opportunity been offered to reform a degraded Roman Catholic population.

The field of labor is on a conquered territory, protected by our own flag, and free from the power of any dominant church hostile to our own efforts.

Separated merely by the narrow stream of the Rio Grande, we can display in its practical bearings to a large Mexican population, the beauty of a pure Christian faith. In close and glaring contrast will be seen the religion of Rome and the religion of the Reformation. Enlightened and conscientious Roman Catholics consider the Mexican church corrupt and degraded; and this accounts, probably, for its very slight hold on the affections of the people. It is rapacious, oppressive, and retains its power through fear. In funeral rites I have been painfully affected by the strong distinction made between rich and poor; and marriage would seem to be too expensive a sacrament for the poor man's use. I have been told by those long resident in Mexico, that the higher classes are, very generally, infidel in sentiment; and so far as I can judge, among the lower classes the men seem wholly careless of all religious

rites, the women only retaining any faith in its ceremonies. Removed from the *power* of their church, the Mexicans on this side of the river show very little respect for its mandates.

Several instances have come under my own observation, where confession has been denied by the priest, except on condition of withdrawal from Protestant service. In some cases there was a *temporary* submission only; in others it was refused. In all it has resulted, finally, in choosing the direct and positive advantage of association with Protestants, to the *less* tangible and more remote privileges of the confessional.

While by a long course of oppression and privation, every other mental faculty has been deadened, a low perception of self-interest has been sharpened; and they are now precisely in a condition to compare the two religions, with a view to their worldly advantage. It is, indeed, a low principle, unavailing to themselves, perhaps, but smoothing the way for their children's advancement; and in their present condition I am certain they are capable of no other comparison.

For this reason I feel it of such momentous importance that the Reformed Christian faith and practice should be displayed before them in its utmost purity. In strong contrast with the rapacity of their own priests, I would have the self-denying, CHRIST-like labors of *our* missionaries; in strong contrast with wrong and oppression, I would have justice and freedom; in strong contrast with their slavery to an unmeaning ritual, I would have the "liberty wherewith CHRIST has made us free."

They would perceive that pure religion has "promise of the life that now is;" and through the same eyes, not wholly insensible to natural beauty, I feel they might perceive in time also the *beauty* of holiness.

By recent exploration, it is ascertained beyond doubt that a long extent of navigable river runs as the boundary between these two Republics. Through this channel American commerce will pour its streams into Mexico, carrying with them much of good, and much also of evil. Setting aside all speculation as to the commercial importance of this valley, it is certain that there will be a line of settlement some distance up the river, in direct communication with the Mexican population. As many of this nation as can find means to do so, will seek the protection of our flag; they will become citizens, and their children will grow up on our own soil.

It depends on the Christian world to say what this conquered territory, blessed with those inestimable gifts of civil and religious liberty, shall be to the country from which her existence is severed.

The very circumstance that it *is* a conquered territory, purchased by blood and suffering, should give it a peculiar claim upon the sympathies and exertions of the good.

In our self-gratulation as a nation, we are too apt to believe, that in the rapid and onward march of our civilization, we carry only blessings.

This is a most fatal error, and a little reflection must convince us that it is far otherwise.

It is the single-mindedness of the American adventurer that makes him so irresistable, for good or for evil. But, unhappily, a craving for strong excitement, a selfish ambition and desire for wealth, are the impelling forces that drive men into the wilderness. Removed from the restraints of perfectly organized society, they feel in

a measure irresponsible, and pursue the one object of desire, with an intensity of purpose actually startling—sacrificing domestic enjoyment, the rights of others, and every early instilled religious principle. On a commercial frontier the great object is *wealth*; and I have sometimes looked on in breathless dismay, seeing all that I have been accustomed to hold sacred—every thing lovely and of good report—trampled down, in pursuit of this golden idol; the Sabbath a day of wearing labor for man and beast, fraud and lying, evasion of the laws, open pandering to the worst and most degraded vices of this wretched population. This is no fancy picture. Would to heaven it were so! The trace of our armies is still left in this valley—not only in the relics of her battle-fields, but in the demoralized, reckless character of her people. Without the most strenuous and persevering efforts of the religious world, this frontier will for years present a scene of lawless violence and confusion, plunging us, perhaps, by its fatal neighborhood, into all the horrors of another war with Mexico.

But I did not intend to wander so far into a subject that in its bearings seems to me almost exhaustless. It was my intention merely to make a simple statement of *one* of our many wants, so urgent and so pressing as to require but little enlargement.

In fulfilment of your object—that of benefiting the Mexican population—Mr. Monsalvatgé is most earnest and devoted: in his day-school, his Sunday-class, and in his constant visits to the sick and the suffering.

His complete command of the language, his humility, and a remarkably winning, sweetness of deportment, render him peculiarly useful among these poor ignorant beings.

He will do them much good; but, my dear sir, I believe you will agree with *me*, that the great hope of the Christian world lies with *children*. Your wide experience will undoubtedly confirm *my* limited knowledge, that among such a degraded, ignorant population, there is never any connection in their own minds between religious rights and their individual social duties. You will find them with all the impressibility of children, weeping over the sufferings of a crucified Saviour, and going forth the next moment to lie, to steal, and perhaps to murder.

With children the task is not so hopeless, to infuse some sense of moral obligation, to awaken the conscience, and create a habit of connecting the daily duties of life with the devotional services of religion.

It is to me a most beautiful and touching scene to see this man, for ever removed from a round of selfish, monastic duties, to a life of active and productive labor, reading to a circle of Mexican children from the word of God; explaining in his clear, animated style, the simple and beautiful precepts of our Saviour; instructing them in the Commandments, and impressing upon them in every way all the lovely and sublime lessons of that Holy Volume.

We deeply feel the practical utility of such teachings when we live in a community where property is never safe from pillage—where assassination is of almost daily occurrence—where civil law is feeble, and the Divine law scarcely recognised. When we see the children of these desperate men receiving such instruction, we are led to hope that a better day is dawning.

This is precisely the situation of Mr. Monsalvatgé here. The ragged, uncouth, ignorant children surrounding him on Sundays, and in his day-school, are growing up as American citizens—voters at the ballot-boxes. It is difficult to ascertain the number of Mexican residents. They very materially affect the elections; and the worst po-

pulation in New-York city could not be more readily bought or sold for political purposes. They are a patient, hard-laboring class, if wisely directed; but poverty leads many of them to crime, and thieving, lying, and cowardly assassination are common among them.

Whether the boys of this class shall grow up in the same degraded ignorance of their rights and duties, rests mainly, under GOD'S assistance, with the labors of this devoted missionary. I would by no means undervalue the labors of colporteurs who have been traveling, or may still travel, in this valley. They are most useful devoted men; but their knowledge of the Spanish language is generally too imperfect, to make their personal labors effective; and such is the extreme ignorance of the lower classes, that I do not well see how a tract can be written simple enough for their moral comprehension.

They are not capable of really enlightened self-interest; but, as I have told you, they are keenly alive to anything offering an immediate advantage: and it seems to be generally conceded, that the Mexican residents will send their children to the *cheapest* schools, without any reference to religious tenets. A large class are too poor to pay anything, and their children are running wild in the streets.

Brownsville is suffering from all the consequence of a too rapid growth. The land still remains uncultivated, and the town is filled with people who have no certain resources. Living is, consequently, high, and the schools are languishing. There are few American families who wish to send their children to an *exclusively Spanish school*, but would do so if an *English department* were added.

Our great desire is to see Mr. Monsalvatgé's school supplying to Brownsville the place of a *well-conducted Public school* at the North—not free; but the terms placed so low as to make it perfectly *accessible to the poor:* furnished with the necessary and attractive apparatus of Northern common schools, and *especially with a good Library.*

On Mr. Monsalvatgé's first arrival, he was compelled to rent, at a ruinous price—three hundred and sixty dollars a year—a miserable wooden tenement, with merely wooden shutters, and no chimney—not even a protection from the rain. This was occupied both as a school and a dwelling; and in it he and his family suffered much hardship and privation.

You are aware, my dear sir, that his salary is only five hundred dollars a year.

To avoid this expense, he constructed as soon as possible, *on credit*, a brick building of moderate dimensions; one room of which is used as a school—the other as a dwelling.

The whole building, considering the character of the climate and the number of scholars, would only make a comfortably sized school-room. It is only so far finished as to prove a shelter from wind and rain. The flooring is laid, but there have been no lathing and plastering, and the walls are dangerously damp.

Mrs. Monsalvatgé is very delicate, and is now recovering slowly from an alarming illness, brought on, it is believed, by exposure.

In this climate of violent heat and chilling "northers," it is absolutely necessary that houses should be large, thoroughly ventilated, warm in winter, and protected by covered galleries from the burning sun of summer.

As it at present stands, there are only four brick walls, containing *two* rather

small rooms: no kitchen, no out-house, no store-room, and no yard fence. Every species of property they are obliged to keep in these two rooms—for the Mexicans steal even their wood.

Though the expenses of living are necessarily great, I think the family, with their very simple wants, could gain a comfortable support if his establishment could be placed on a scale of decent comfort, and if he could find himself free from debt. The whole building should be thrown into a school-room, and a wing attached for a dwelling. As this might be considered a permanent mission school, I would like to see it complete and commodious. Many children are sent into Brownsville from settlements up the river. And I presume he might procure a few boarders if his house were more commodious.

It would give us great pleasure to see the addition to the school of a good English department; but perhaps we ought not to think of this at present. Among the Mexicans there is a very strong and natural desire that their children should learn the English language; and if such an arrangement could be made, it would greatly increase the number of scholars. The time is very favorable for building up a good school, on a *cheap* system; and there can be no doubt of its *urgent* necessity.

To see such a school under the care of a man so wise and devoted, gathering under its beneficent shelter the wild, rude, swearing children now running in the streets, is the dearest wish of our hearts.

But to do this we have no means. Very heavy contributions have already been laid upon the city for a Sunday-school, and the support of Presbyterian, Methodist, and Roman Catholic churches. All these claims have been cheerfully and nobly met; but the whole burthen falls on a few, and we believe it would be unwise to make any more demands at the present time.

I have been led away by my subject, and have, unintentionally, told you what we *desire*, rather than what we *ask* for our immediate needs.

I am writing without the knowledge of Mr. Monsalvatge, who is too humble and too modest to urge his own claims; and I do not know what he considers the income of his school—but as at present arranged, it must be very trifling. It is not my intention, however, to ask any increased support for himself, unless indeed it might be in some slight tokens of love and encouragement from his rich Christian friends. His life, as you well know, my dear sir, has been one of self-denial and persecution, for CHRIST'S sake. His present labors, though highly useful, are trying, and full of discouragement. Altogether, there is but little sunshine about his path, except such as results from the consciousness of well-doing.

We have thought that, to finish the building properly, and put up such additional conveniences as will enable the family to live in decent comfort, *one thousand dollars* economically expended, might be found sufficient.

Or if this sum could be raised for a permanent school building, we might safely depend on the town proprietors, who, in benevolent movements of this kind, are exceedingly liberal, to give two building lots for the purpose. This would insure a large play-ground, and a garden for the teacher's use. In that case, the present building might either be sold or rented.

Materials and mechanical labor are high; and in this estimate we include only what is absolutely necessary, trusting in time to accomplish our whole object.

I have carefully avoided, my dear sir, making any appeal to your feelings on this subject. I *might* write warmly, for I feel much. I have lived here so long, and have felt such growing sympathy in this unfortunate race, that I would gladly, if possible, awaken the interests of Christians in their behalf; but I know the world is full of wants equally pressing, and that you, from your prominent position, are subject to constant calls upon your sympathy and exertion.

I have preferred rather to make a simple statement of facts, leaving you to judge of our wants, and, if you feel their urgency, asking you to give them the influence of your own sanction in making them known to the benevolent. A *thousand dollars* seems but a small sum in New-York, where hundreds are spent in useless novelties; but here it might purchase inconceivable and eternal treasures.

Feeling assured of your sympathy, and trusting in your influence, I remain, dear sir, very truly and respectfully yours, HELEN B. CHAPMAN.

Rev. Dr. BAIRD, New-York city.

Notices of Books.

THE PSALMS TRANSLATED AND EXPLAINED: J. A. Alexander. Mr. Scribner has issued the 2d and 3d Volumes of this invaluable work, in which the results of profound research and discriminating criticism combine to set forth the meaning and enforce the instructions of one of the most precious portions of the Sacred Volume. Professor Alexander has performed a most important service to the cause of Biblical science, and erected an enduring monument both of his great learning and of his ardent zeal in behalf of the Divine Oracles.

THE NORTH BRITISH REVIEW.—Republished by Mr. Leonard, No. 79 Fulton-street—continues to be, what it has been from the beginning, the ablest of all the Christian Reviews of these times. It merits the great circulation which it has, and even a far greater. All who can afford it, ought to have the work entire from the first. It is now in its 14th volume.

CURRAN AND HIS CONTEMPORARIES: By Charles Phillips, Esq. Harper & Brothers, Publishers. This is a very interesting book of 450 pages, 12mo. Few will fail to go through it, who read the first ten pages. It is very *Irish* throughout—abounding in racy sketches, piquant anecdotes, and great humor—sometimes, however, too coarse, and occasionally irreligious. It is written with spirit; nevertheless, Counsellor Phillips is better at *speaking* than at *writing*—even at writing the Memoirs of his "friend," the greatest orator that Ireland has ever produced,—and she certainly has produced many very able ones.

LIFE AND TIMES OF CALVIN: by Paul Henry, D. D. New-York: R. Carter & Brothers. Vol. I.

Henry's Calvin is undoubtedly the only reliable and satisfactory life of the great Reformer. We have long desired to see it republished here; and are gratified to find it at length accomplished in so elegant a manner. The second volume will be looked for with great interest.

HISTORY OF THE PROTESTANTS OF FRANCE: by G. de Félice. New-York: E. Walker, 114 Fulton-street.

Few foreign writers have been so widely read among us as Professor de Félice, the well-

known and valued correspondent of the *New-York Observer*. He has supplied in this handsome volume a great deficiency in our religious literature. We know of no other work which gives a detailed account of this most interesting portion of Protestant history; nor could we hope to see it better done. Dr. Lobdell's translation appears to be fluent and faithful.

The Franconia Stories, of Mr. Abbott, have been completed in a beautiful series of five volumes, which we are not ashamed to say we have read with no little gratification. Mr. Abbott has succeeded beyond competition in adopting a style of composition which is juvenile without being puerile; impressing valuable truth in an entertaining form, universally acceptable. Published by Harper & Brothers.

The Messrs. Harper have likewise completed the first volume of the Field-book of the Revolution; a serial work which promises to be one of the most popular publications of the day. The illustrations with which it abounds are of great beauty, and, with the readable style of the author, Mr. Lossing, afford a vivid conception of the incidents of the revolutionary war.

Another volume from the pen of Hugh Miller, the Scotch geologist, is issued in a handsome form from the press of Gould & Lincoln, Boston; entitled, "First Impressions of England and its People." So far as a cursory examination enables us to judge, it is a very entertaining record of travel, varied with occasional scientific and literary digressions, in the interesting style of this popular writer. A good engraving of the author is prefixed. Sold by E. H. Fletcher, 141 Nassau-street.

Annals of the Famine in Ireland: by Mrs. A. Nicholson. New-York: E. French, 135 Nassau-street.

Mrs. Nicholson visited Ireland at the time of the great famine of 1847, with a view to relieve in some degree the sufferings of its people. Her opportunities of intercourse and acquaintance with them, seem to have been unusually good, and in this volume she gives a detailed narrative of the incidents of that remarkable period.

M. W. Dodd has published, under the quaint title of First Things, two beautiful volumes of discourses by the Rev. Dr. Spring; on the more prominent occurrences in the early history of our race. They are characterized by the polished eloquence of this eminent preacher, and will probably be considered the most elaborate and successful of his writings.

The same publisher has issued a volume entitled, "The Christian Retrospect and Register," by Robert Baird, D. D. Its design is to furnish a complete yet succinct view of the material, moral and religious progress of the world for the last fifty years; embracing, among other topics, a full account of the development and present state of Christian Missions.

Movements of Rome.

Rome, too, will be represented at the great World's Fair, at London. Father *Ravignan*, the Jesuit, and, we suppose, Father *Lacordaire*, the Dominican, from France, and possibly Father *Ventura*, from Italy, will be there, to look after the numerous Romanists from France and Italy! This is prudent. Rome needs to take good care of her own children in these times. Besides this, she has a great "mission" to perform—nothing less than the conversion

of all England! And why not prosecute the work with vigor during this great gathering together of the British nation and of the rest of the world?

The organ of Archbishop Hughes is not at all pleased with the existence of the American chapel at Rome, and makes a great ado about Mr. Cass exerting himself in its behalf. Just as if a Protestant Diplomatic Agent of the United States may not employ his personal influence (and Mr. Cass has used no other) to secure the maintenance of the religious services of such a minister of the Gospel as the great majority of his countrymen who visit Rome may prefer. It is reasonable that such services should be performed—no matter at whose expense they may be sustained. No one has ever maintained that the American chapel at Rome sustains any other relation to the American Legation than that of being under its protection. We subjoin the very proper but caustic notice which the *New-York Observer* of the 15th ultimo takes of the remarks of his Eminence's paper on the subject. They are racy enough.

"The unhappy man who manages the *Freeman's Journal* while his master is eating 'splendid fish' from the Pope's table at Rome, is in great distress about the American chapel in the Eternal city. He thinks it is a sort of Trojan horse within the walls, and, that out of it will come an army to expel the priests and give liberty to Rome. Some months ago it was reported that the Pope had suppressed the chapel, and when the news reached New-York, this *Freeman's Journal* expressed its delight in these words:

"'The brainless and unprincipled portion of the daily and weekly press will be re-echoing with the news. We shall suppose the information to be correct, and will not hesitate to express, personally, our hearty satisfaction at this early defeat of a mean and unprincipled trick attempted to be played by some of our most dishonorable countrymen upon Roman gratitude and liberality.'

"But it appears that the chapel is still open, though we understand it is watched by the police, in the hope that some pretext may be found for ordering it to be shut. The *Freeman's Journal* is now striving to excite opposition to it by charging Mr. Hastings, the chaplain, as the emissary of a Protestant Society to suppress Catholicism. It says:

"'We may suppose, that this Protestantising Society keeps Mr. Hastings at Rome merely for the sake of the noise that the thing makes and the money that they make by the operation; we may suppose that, like sharp men, they tell him they are well aware that he can do nothing, as the very first convert he should make, he would be kicked out of Rome, though Mr. Cass should bundle up his traps and follow him. We may suppose that in view of this he is exhorted to keep quiet and do nothing; yet we confess this does not at all reconcile us to the idea of his being permitted to go on.'

"Here is food for reflection. The *Freeman's Journal* informs the public that if one Catholic should be converted by the labors of Mr. Hastings, 'he

would be kicked out of Rome.' And even if he keeps very quiet, 'this does not reconcile us (!) to the idea of his being permitted to go on.' Impudence without a parallel! Why, in the name of liberty, is it necessary that this individual should be reconciled? Is it any of his business? Is not liberty of conscience as dear in Rome as in London or New-York? If Cardinal Wiseman converts an Englishman should he be kicked out of London? If Archbishop Hughes leads captive a silly woman, ought he to be kicked out of New-York? And if the Gospel preached by Mr. Hastings becomes the power of God to the conversion of an Italian, must Mr. H. be kicked out of Rome?

"This threatening to kick a Protestant minister out of Rome, is another of the many and infallible proofs that the Romish church is *the* Beast. Kicking is a beast's prerogative. The act is natural and the threat is characteristic, distinctive and expressive. Perhaps the suggestion of the Journal will be acted upon, and the next we hear from Rome may be, that Mr. Hastings has been kicked out of Rome, and the American Consul has 'bundled up his traps and followed him.' There will be more kicking after that."

Miscellaneous.

The Nunneries of Italy.—The number of the females incarcerated in Italian cloisters, will appear from the last official return of the Roman city population, from which we learn that one in every 25 grown up women spends her life within the iron bars, sadly and suggestively visible in every window up to the topmost story and garret of all these establishments. The number is still greater in proportion to the inhabitants of many small towns, such as Perugia, with its fourteen convents to 10,000, and so on throughout the Papal States. Of the *sepolti vive* (buried alive) at Naples, it is painful to think; of the comparative scale of mortality in and outside convent walls, it is needless to talk in a case where enthusiasm and ecstacy alternate with despondency and despair; while confinement does its work in the hopeless monotony of years.

Population of the Eternal City.—From a statistical account emanating from the Vicar-General's Office at Rome, we learn that there are in that city, which contains 170,824 inhabitants, 34 bishops, 1,240 secular priests, 1,892 regular priests, 1,467 monks, and 321 scholars of seminaries. The population of Rome has been constantly decreasing since 1847, when it amounted to 179,000 souls. A diminution in nearly the same proportion has taken place in the rest of the Roman States.

Raising the Salary.—A New Hampshire farmer, going to a parish meeting, met his minister, and told him that his society thought of increasing his salary. "I beg of you not to think of any such thing," said the minister, "for it is about as much business to collect my present salary as I wish to attend to; if it should be increased, I should be obliged to devote my whole time to collect it."

A PROPER PRIEST.

Give me the priest these graces shall possess:
Of an ambassador the just address;
A father's tenderness; a shepherd's care;
A leader's courage, who the cross can bear;
A ruler's awe; a watchman's wakeful eye;
A pilot's skill, the helm in storm to ply;
A fisher's patience, and a labourer's toil;
A guide's dexterity to disembroil;
A prophet's inspiration from above;
A teacher's knowledge, and a Saviour's love. Bishop Kenn.

I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God's word is not diligently studied must become corrupt.—Luther.

View of Public Affairs.

The most important event of a public nature, during the last month, was the celebration of the completion and opening of the New-York and Erie Railroad, extending from Piermont, on the North River, twenty-four miles above the city of New-York, to Dunkirk, on Lake Erie, forty miles west of Buffalo. This great work, nearly five hundred miles in length, and costing more than twenty millions of dollars, was commenced in 1832. After struggling with many difficulties, the company which undertook the gigantic enterprise gave the direction of it into the hands of Mr. Loder, and the other present directors, in 1845. With indefatigable energy these gentlemen have pushed the work forward to its completion; and now an excellent railroad is opened through the southern counties of the State of New-York, and a portion of Pennsylvania, which will be a great national blessing—furnishing one more channel for the trade of the vast West to make its way to the Atlantic cities, and especially to the London of this Western Hemisphere.

President Fillmore and four of the members of his cabinet came on from Washington to attend the celebration. Leaving New-York on Wednesday morning, May 15th, they reached Dunkirk in the afternoon of the succeeding day. Crowds of people flocked to all the stations along the route; many speeches were made, and great rejoicing took place. After spending two or three days in Buffalo and its vicinity, the President returned to Washington, as did also his ministers.

In England the most remarkable event of the last month was the opening of the Crystal Palace, in Hyde Park, London, and the commencement of the GREAT INDUSTRIAL FAIR. It is certainly the most wonderful affair of the sort which the world has ever seen. The immense building, composed of iron and glass, with its varied and valuable productions of nature and art, collected from all parts of the civilized world, presented a most gorgeous aspect. The ceremony of its "inauguration" and opening was in the highest degree imposing, graced as it was by the Queen, and England's powerful aristocracy; vast multitudes were present on the occasion. At the latest dates, the concourse of strangers from all parts of the British isles, from the continent, and from America, was immense, and increasing.

The proceedings in the British Parliament were not important. The anti-Papal excitement still continues to agitate England. In France, the 4th of May, the Anniversary of the Republic, passed away without disturbance. Italy is quiet. So is Germany. There has been some trouble in Spain; and Portugal is again agitated with civil war. It is probable that the party of Saldahna will triumph, and that the Queen will be compelled to put him at the head of the Ministry.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th MAY, 1851.

NEW HAMPSHIRE.

Peterboro', Presb. Ch.	$15 54
Chester, Ephraim Orcutt, for L. M.	5 00
Ackworth, S. Sunday Class, Little Girls,	2 00
Ditto, Mrs. E. Wright,	3 00
Dover, Rev. H. Barrows, $5; W. H. Alden, $5,	10 00

VERMONT.

Berlin, Mrs. Jas. Hobert, $1; David Hobert, $1,	2 00
Vergennes, Cong. Ch. and Society,	11 46
Orwell, Cong. Ch.	11 75
Waitsfield, Cong. Ch. and So.	6 81

MASSACHUSETTS.

Clinton, Chas. Jewett,	4 00
Fittsburgh, Mrs. Susan F. Cowden,	1 00
Winchester, Cong. Ch. and So.	129 00
Boston, T. S. $3; Salem-st. Ch. Mrs. Isabella McLoud, for Waldenses, $5,	8 00
Andover, Ch. of the Theological Seminary,	30 50
Ashland, Sunday School of C. Ch. to make Dea. Wm. Seaver, L. M.	30 00
Foxboro', C. Ch.	65 98
North Marshfield, C. Ch. and Soc'y.	11 84

SANDWICH ISLANDS.

Waimea, Native Ch. to make Rev. Lorenzo Lyons, their pastor, L. M.	30 00

CONNECTICUT.

New Haven, Mrs. Abby Salisbury,	100 00
Columbia, Geo Williams,	3 60
Lebanon, A Friend,	3 00
New Fairfield, Cong. Soc'y.	7 42
Glastenbury, David Hubbard,	25 00
Lisbon, Betsey A. Read,	6 00
Farmington, Dr. Porter's Cong.	49 00

NEW-YORK.

City, Sundries per E. Quinn, ... $13 07
Do. J. W. Whitmore, ... 25 00
Do. Member C. Dutch Ch. 30 00
Coventry, 1st Cong. Ch. 13 00
North White Creek, A. Eldridge, $3; Seth Wilson's bequest, $10, ... 13 00
Sagg Harbor, Rev. J. A. Copp, ... 50 00
Brooklyn, Rev. H. Garlichs, $7.50; A Nameless Friend, $3, ... 10 50
Honeoye Falls, P. Ch. $10.41; M. E. Ch. $1.61; Christian Ch. $3.72, ... 15 74
Batavia, P. Ch. 16 44
Ogden, P. Ch. 10 49
N. Chili, P. Ch. J. Fenner, part L. M. . . 16 08
Lockport, Baptist Ch. $5; Cong. Ch. Rev. E. W. Gilman, L. M. in full, $20; Presb. Ch. $39.46; G. W. M. part, L. M. $10; J. T. Flugler, ditto, $10; B. Draper, ditto, $10; Dr. Caleb Hill, ditto, $10; Francis Hitchins, ditto, $10, ... 109 46
Pittsford, P. Ch. in part, ... 14 85
Fairport, P. Ch. a balance, ... 3 00
Scottsville, M. E. Ch. 3 00
Oswego, M. Ch. in part, ... 4 63
Watertown, 2nd P. Ch. 10 12
Ditto, P. Ch. $50.93, ($30 of which by J. F. Minor, to constitute himself L. M.) M. Ch. in part, $3.87, ... 54 80
Springfield, P. Ch. $33.22; Asso. Refd. Ch. Rev. J. B. Robinson, L. M. $19.57, ... 52 79
Ditto, Mrs. Lane, ... 50
La Fayette, P. Ch. 7 50
Montrose, Presb. Ch. additional, ... 6 00
City, Amity-street Ch. collection, ... 36 91
Beekmantown, Presb. Ch. 5 00
Hopkinton, David Daggett, ... 1 00
Brooklyn, Mrs. Sarah E. Austin, ... 20 00
Rochester, 1st Presb. Church: Aristarchus Champion, $100; L. A. Ward, $5; Geo. Dutton, Jun. $5; Lucius Bell, $3; Judge Sampson, $3; Edward Peck, $10; Ira Belden, $5; Jas. S. Bush, $2; A. Kelsey, $5; Cash, $2; E. L. Buell, $5; Thos. Kerushall, $5; Fred. Starr, $20; C. B. Hill, $2; R. M. Dalzell, $5; L. H. Alling, $5; Ebenezer Ely, $10; Rev. Dr. Dewey, $5; W. A. Reynolds, $10; Mr. Church, and others, $7.50; Collection, $8; Samuel Ely, $15; H. A. Brewster, $5. . . . . 242 50
Ditto, Brick Church, (Presbyterian):—E. T. Huntington, $1; Samuel Hamilton, $10; J. F. Concklin, $10; C. A. Burr, $3; H. Hoyt, $3; J. Howe, $3; Col. Paine, $5; John Bradfield, $5; H. C. Finn, $5; J. F. Hoyt, $1; J. A. Hatch, $1; N. D. Merrick, $2; E. Scranton, $5, . . . 54 00
New Brunswick, Miss Elizabeth B. Grant, 10 00

NEW JERSEY.

Madison, Phœbe Lindsley, ... 2 00
Princeton, balance, to constitute Rev. W. E. Schenck a L. D. 36 87
Belleville, R. D. Ch. additional, to make Wm. Stephens, Esq. L. M. 12 17
Woodrow, M. E. Ch. additional, ... 4 00
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Strawsburg, Presb. Ch. 6 37
Slate Ridge, Presb. Ch. 16 25
Slaterville, Presb. Ch. in part, to constitute their pastor L. M. 12 60
Centre, Presb. Ch. 13 10
Mechanicsburg, Presb. Ch. 2 25
York, St. Paul's Eng. Luth. Ch. 10 50
Mount Joy, Presb. Ch. 29 25
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Philadelphia, Third Reformed Dutch Ch.—L. Jewell, $10; Andrew Wight, $5; J. F. Baker, $5; H. H. Reed, $5; Mr. Wurt's, $3; Ladies' Asso. $73, . . 101 00
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First Baptist Church, for the Haytian Mission, ... 28 75
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Ditto, Ladies' Evangelical Soc'y. $236; Edward Frey, $100; Mrs. Wyman and friends, to make Rev. H. V. D. Johns, D. D. a Life Director, in part, $50; William J. Baker, $20; The two gifts received from two individuals at the Eutaw-st. M. Ch. $101, . 507 00

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10th May, 1851.

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